

MISSIONS



THE QUESTION BOX

JANUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who discovered new use for a Greek New Testament?
2. What anniversary occurs on July 7th?
3. Who came to America from Japan in 1890?
4. What is represented by the figure 9,998,771?
5. Where was it difficult to discuss local politics?
6. Who is A. M. Renwick?
7. What is located at 140 Devoe Street?
8. Who said, "You do us too much good.?"
9. What happens on the evening of January 5th?
10. What country has a population of 9,250,000?
11. What is needed most in South America?
12. Who lost a stalwart friend?
13. Who is Mrs. S. E. Brice?
14. What was threatened by a mob of hot-heads?
15. What is Christianity's incontrovertible argument?
16. What brings increasing embarrassment to missionaries?
17. What speaks always to our condition?
18. Who is R. E. E. Harkness?

Rules for 1942

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1942, to receive credit.

Instructions to Subscribers

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United States	Foreign	Canada	Countries
Single Copies.....	\$1.25	\$1.50	\$1.60
In Clubs (5 or more).....	1.00	1.25	1.45

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When you receive notice that your subscription has expired, renew it at once. If you have not already done so, use the blank enclosed in your final copy. Give the blank and money directly to your Club Manager. If there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Editorial and Subscription Office, 152 Madison Avenue, New York City

Address all correspondence to the New York Editorial Office

For subscription rates see below

Vol. 33

JANUARY, 1942

No. 1

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Here lies the tired old Pastor D——;
 He lived his last years woefully . . .
 (Retired "with love" at sixty-three—
 No "M & M" Security.)

"M & M" SECURITY is membership in the Retiring Pension Fund of The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, 152 Madison Avenue, New York. The booklet "WORRY-FREE BY '43" tells all about it. Send for your copy.

Double Thanks in November

Once again MISSIONS had cause for observing both Thanksgiving Days in November. Throughout the month the subscription trend was steadily upward and the month closed with a total of 3,031 subscriptions received, as compared with 2,876 in November a year ago, a net gain of 155 for the month.

To all who helped to achieve this gratifying gain, MISSIONS extends hearty thanks and its best wishes for a Happy New Year.

The score now stands at 97 months of gain and 6 months of loss since the long uptrend began in the spring of 1933.

The peak subscription season is now here. In December and January approximately 10,000 annual

subscriptions expire. Will all of them be renewed? Will there be enough new subscriptions to offset any renewal failures so as to keep both December and January in the up column?

Obviously you as a subscriber can answer both questions.

WHO'S WHO

In This Issue

Melbourn Evans Aubrey is secretary of the Baptist Union of Great Britain and Ireland.

G. Clifford Cress is Associate Secretary of the Ministers and Missionaries Benefit Board.

C. W. Cutler is missionary in charge of chapel car, *Messenger of Peace*.

W. A. Elliott is President of the Northern Baptist Convention.

Franklin D. Elmer, Jr. is pastor of First Baptist Church, Lockport, N. Y.

Tsutomo Kukugama is a student in the Berkeley Baptist Divinity School.

Edith Northrop is a missionary of the Woman's Board at the Baptist Christian Center, Los Angeles, Cal.

Dryden L. Phelps is a missionary in West China in service since 1920.

J. H. Rushbrooke is President of the Baptist World Alliance.

Dorothy H. Sangren is a missionary of the Woman's Board at the Italian Baptist Church, Brooklyn, N. Y., in service since 1930.

Lorraine B. Spoerri is the wife of Rev. R. L. Spoerri, pastor of the Baptist church in Warren, R. I.

Louis E. Watson is pastor of the First Baptist Church, East Dover, Vt.

A. Groves Wood is a general missionary in Haiti, serving under the Home Mission Board since 1923.

Personal Remittances To Missionaries

Relatives and friends of missionaries from time to time forward personal gifts to them. Heretofore it has been possible to do this by checks drawn on the donor's bank account in the United States. American and foreign currency reg-

A New Year Gift One Year for One Dollar

As a special inducement MISSIONS extends the courtesy of the Club Subscription rate of \$1 instead of the regular individual subscription rate of \$1.25 to all New Year Gift Subscriptions.

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Instructive
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MISSIONS

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ulations now make it difficult if not impossible in some fields to cash checks on American banks.

The Foreign Mission Society, under license issued by the Foreign Funds Control Division of the United States Treasury Department, is monthly remitting to missionaries funds for salary and work appropriations. The Society will be glad to accommodate relatives and friends by including small amounts with its periodic remittances. Persons desiring to forward such gifts should send them to either Forrest Smith, Treasurer of the Foreign Mission Society, or for Woman's Society missionaries, to Frances K. Burr, Treasurer of the Woman's Mission Society. Address both to 152 Madison Avenue, New York City. While no charge is made for this accommodation, it is suggested that any person wishing to have funds thus forwarded include an additional ten cents to cover domestic and foreign postage. It would also simplify matters greatly if friends of missionaries would send to either treasurer the addressed envelopes containing their personal messages to the missionary. After enclosing the necessary amount for the gift, the treasurers will seal and mail the envelope.

LETTERS

From the Editor's Mail Bag

I have read *MISSIONS* with interest for more than 30 years, but for one who has two sons in the armed forces of the United States, who gave up good positions to enlist for their country's welfare, which includes the staff of *MISSIONS*, I do not like your attitude toward the present war. And I think your monthly column of "Remarkable Remarks" is a misnomer. A more appropriate title would be "Hitler Hatchet," or something else. All of us, I trust, are opposed to war as means of settling international disputes, and there is always time for

(Continued on next page)

Coming Soon!

FEATURES TO APPEAR IN FORTHCOMING ISSUES

*Some of the most interesting features ever published in *MISSIONS* will soon appear. As indicative of the purpose to maintain the magazine's high quality, the following features are scheduled for early publication.*

OFTEN HIS PATIENTS COME TOO LATE

Glimpses into the wayside ministry of an itinerant medical missionary in India to whom unfortunately some patients come too late.

By JOHN S. CARMAN, M.D.

THEY LIVE IN TENTS AND TRAILERS

Missionary service in one of the churchless trailer and tent communities which the defense program has brought into existence in many areas throughout the United States.

By JENNIE BEWSEY

YESTERDAY AND TOMORROW IN NEGRO LEADERSHIP

An illuminating article about Negro leadership in American life in the difficult years that lie ahead, as seen by an outstanding Negro educator.

By BENJAMIN E. MAYS

DEVALUED WORDS

Propaganda was once a holy word that conveyed a noble meaning. Now its meaning is sinister and is associated with craftiness and insincerity.

By CHARLES S. DETWEILER

OUR HUNGRY FRIENDS AND OUR SACRED HONOR

A sympathetic discussion of a world horror that has regrettably come to be a subject of controversy instead of a problem to be solved.

By EVE GARRETTE

THE HUNGRY ARE FED AND TAUGHT NEW TRADES

Relief work in China means more than merely feeding the hungry Chinese. It includes also helping young people get a new start.

By VIOLA C. HILL

WHERE DO WE GO FROM HERE?

A new appraisal of the home mission enterprise in America and how it is being subjected to terrific readjustment by the national defense program.

By G. PITT BEERS

AND SO THEY WERE MARRIED

The whole village came to witness the solemn yet simple and beautiful Christian marriage ceremony when Abraham took Mary as his Telugu bride.

By ELSIE ROOT PRATT

*There could be no sounder evidence of the continued popularity of *MISSIONS* than the steady gain in subscriptions. See monthly score on opposite page.*

This can be another successful year if you will do your part by promptly renewing your subscription when it expires

THE COMMITTEE IS IN SESSION

STUDENTS AT FRANKLIN COLLEGE are organized into a Student Council which represents the entire student body. In addition the four classes, Freshman, Sophomore, Junior, Senior, are organized on an individual basis.

Thus there is opened a large field for interesting and constructive committee work in which numerous students find opportunity for displaying their organizing genius and for securing helpful committee experience.



This is one of the many student committees. Apparently it is so interested in its responsibility and is so engrossed in what its chairman is proposing as to be unconcerned with what may perhaps be taking place outside the windows.

You also can share in the responsibilities of student fellowship and thus gain valuable experience for later life if you come to Franklin College.

For catalogue, bulletin and other information write to President William Gear Spencer, LL.D.

FRANKLIN COLLEGE
FRANKLIN, INDIANA

After a Week in Decatur

A letter from the sponsoring pastor said, "Today I was the special guest of the Lions Club and I was amazed when in introducing me the president asked me to remain standing. 'Rev. Mr. Witham'

he said, 'we feel that you have rendered the city of Decatur a distinct service in bringing the Wells program here. We want to give you this public recognition.'"



He draws as he speaks

(signed)
Rev. Ernest C. Witham,
First Baptist Church,
Decatur, Ill.

*The Charles A. Wells
Conferences on
CHRIST AND WORLD NEED*
152 Madison Avenue, New York

Further information furnished on request. All engagements must be made well in advance

peace talk, but we should cherish no thought of peace at such a price as domination by Hitlerism. How glad our sons and we would be if the war would end tomorrow. However neither they nor we want peace at any price. At the Northern Baptist Convention in Cleveland, in 1917, Dr. William Russell Owen of blessed memory said in an address, "War is only justifiable when something worse than war is put down by war. British tyranny, Southern slavery, and Spanish oppression were worse than war, and we put them down. Domination by Prussian autocracy is worse than war, and we must put it down." Who will say that world conquest by nazism is not worse than war? This is a time for 100% support of America's defense program.—Rev. E. V. Goad, Swaledale, Iowa.

I am shocked that MISSIONS in this world crisis should so far depart from its mission to promote the cause of Christ "to teach all nations," as to lend itself to passionate propaganda.

. . . I speak as one of long missionary lineage and relationship, a life-long Baptist, and a former admirer of your publication. The picture on page 518 in November issue should not have been made an object of scorn. Our forefathers carried their muskets to church to defend themselves against savages far less hideous than those of today.—Ernest F. Stevens, Miller Place, Long Island, N. Y.

(Continued on next page)

You certainly stuck your neck out when you published the picture on page 518 in November Missions showing the armed color guard in the chancel of a Christian church! You will deserve every brick that will be thrown at you. But, sir, you are absolutely right. Each brickbat thrown will be a badge of honor—your just deserts for courage. Let us have an end to this hypocrisy about Christ blessing Mars! War is war and Christ is Christ and never the twain shall meet.—*Rev. W. L. Vandever, Erie, Pa.*

Let me shout a most fervent "Amen" to your caption below the picture on page 518 in the November issue in which you speak out against the bringing of weapons of war into the Christian church.—*Rev. Harold A. Eaton, Minneapolis, Minn.*

I think your attitude on international relations would be different if you were the President of the United States. However, with so much of the world going mad, it is doubtless well that some folks like you think as you do. What about giving the President and his Secretary of State as much space in "Remarkable Remarks" as you give to Col. Lindbergh and Senator Wheeler, etc. Nevertheless, you put out a great paper and we Baptists are proud of the magazine.—*Rev. Otto R. Loverude, Lowell, Mass.*

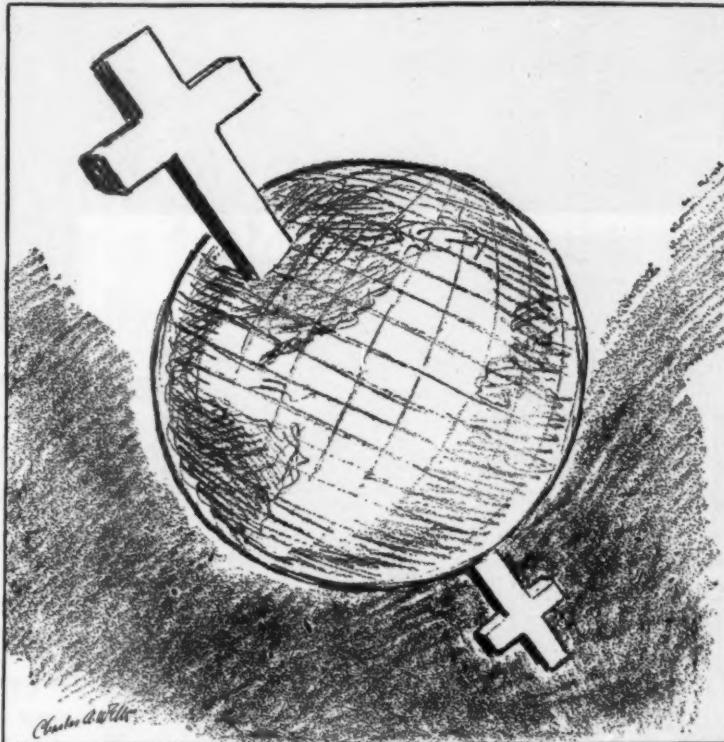
NOTE—Both the President and his Secretary of State have appeared in "Remarkable Remarks." Another remark by Mr. Roosevelt appears on page 9.—ED.

May I compliment you on the pungency and vitality of Missions' editorials. Sometimes I vigorously disagree, but I never fall asleep when reading them.—*Rev. Howard P. Colson, Madison, Ind.*

May I say how much I enjoyed your article on Panama and the San Blas Indians. It was well planned to answer many questions arising in our minds, and it gave material that we look for in vain in other periodicals.—*Mrs. L. L. Rockwell, Hamilton, N. Y.*

The New Year and a New Axis

CARTOON NUMBER 85 BY CHARLES A. WELLS



FIVE years ago in a speech in Milan on November 1, 1936, Signor Benito Mussolini coined a word which is now a symbol for the so-called "New Order" in Europe. Promptly American newspaper reporters brought AXIS into common usage. Today Germany and Italy define it as their political and military alliance.

As the world enters a new year it urgently needs a new AXIS. The "New Order" now being relentlessly established in Europe is the oldest order known to man, a return to his darkest past, another era of conquest and tyranny. Only an AXIS that unites the forces of truth, justice, and good will can assure man's ascendancy to his highest and most satisfying self.

It is not enough merely to stop aggression whether in Europe or Asia or South America, or to crush naziism, fascism, communism, militarism wherever they emerge. Beyond that must be established a true "New Order" that will forever prevent a recurrence of today's disaster.

Nearly 2,000 years ago the Cross of Christ was proclaimed as the symbol of that "New Order." Although religious institutionalism, sectarianism, bigotry, indifference, complacency, have often blocked its progress, Christians everywhere must return to it now with all the paramount urgency of a desperate last hope.—CHARLES A. WELLS.



THE NEW YEAR

*What will it mean for people
in America, Europe, and Asia?*

*ABOVE: A Baptist chaplain's congregation
in an American army camp. Will the new year
find these fine young men killing and being
killed on some foreign battlefield?*

*CENTER: Once a cathedral in Kiev and
now an anti-religious museum. Will the new
year bring peace and the restoration of religious
liberty to the Russian people?*

*BELOW: Japanese fisherfolk mending their
nets in sight of Mount Fujiyama. Will the new
year bring relief to the Japanese people from the
crushing burden of military aggression?*

Pictures from the new January reading
book, *LIFE LINES*. See also pages 31-33



MISSIONS

VOL. 33. NO. 1

JANUARY, 1942



The New Year's Old Vocabulary

OUT of the centuries of man's barbarous past have emerged a host of words that heretofore have had meaning only for historians. The New Year finds them on everybody's tongue and on almost every printed page.

HATRED	PERSECUTION	REVENGE
CRUELTY	INJUSTICE	CONQUEST
BRUTALITY	BONDAGE	STARVATION
TORTURE	TYRANNY	BLOODSHED

Words are symbols. The ideas or realities which these symbolize are as old as the invasions of Genghis Khan, as ancient as the oppressions of the Pharaohs. Once again these words have become flesh, are incarnate in human personalities, embodied in national policies and ideologies. Ominously they have been marching across the eastern hemisphere. As yet they have been only words to most Americans who now must realize that soon the ideas and realities of which they are the symbols may dwell even among us.

With the advent of the Man of Galilee a host of other words entered humanity's vocabulary.

RECONCILIATION	COOPERATION	LOVE
FORGIVENESS	KINDNESS	FELLOWSHIP
FRIENDSHIP	MERCY	JUSTICE
BROTHERHOOD	FREEDOM	PEACE

These also are symbols of ideas which unfortunately during the complacent, careless, selfish years since the first World War were neglected. They must again become flesh, be incarnated in personalities, exemplified in national policies. *Today they constitute humanity's last hope!*

The late Robert G. Ingersoll, who in his time was widely denounced for his agnosticism, once

stated as his life's ambition "Let it be said of me when I am gone that I always plucked a thistle and planted a rose in its place." The New Year brings an overwhelming demand for men and women of international good will and interracial harmony who in their own hearts, in their local communities, and throughout the world, will pluck thistles and plant roses, who in the spirit of Christ will extend the hand of friendship instead of the fist of bloodshed, who will offer reconciliation for hatred, and will substitute forgiveness for revenge, mercy for cruelty, justice for tyranny, cooperation for conquest, brotherhood for persecution, freedom for bondage, hope for despair. Only thus will the vocabulary of yesterday's barbarism and the realities which such words symbolize be buried again in the dead past out of which today's madness resurrected them. Only thus can the nobler words and the Christian realities of which they are the symbols find permanent abode in the lives of humanity and thereby assure tomorrow's happiness and peace.

This is the New Year summons to Germans, Italians and Japanese, as well as to Britons, Russians, Chinese, and Americans. It is the duty of every individual Christian. It is the obligation of every Christian church which claims to represent the Prince of Peace as the agent for His ministry of reconciliation.

For the United States the New Year, even though it brings the unwelcome task of waging a long and grievous war, brings also a glorious opportunity to hold before the world the hope of eventually discarding the words and ideas of an old vocabulary and of reestablishing the new.



The World Today



Current Events of Missionary Interest



International News Photo

Putting the finishing touches on America's first concentration camp at Upton, Long Island

The Concentration Camp Arrives in the United States

THE arrival of the New Year brings also the arrival of the "concentration camp" in the United States. What is announced as "the first camp of its kind" for America was recently completed at Upton, Long Island. Ever since the rise of nazism in Europe the American people have been horrified over the rigorous discipline and the brutalities of the nazi "concentration camp." And now that institution arrives in these glorious United States! Fortunately Americans are more civilized and the brutalities of a nazi camp are not likely to be repeated here.

As announced by the War Department, this first camp will have a capacity of 700 prisoners whom the War Department "may deem necessary to hold." The camp consists of a 480,000-square-foot stockade surrounded by double walls of barbed wire, the construction of which required 1,500,000 feet of wire. In the background of the photograph may be seen some of the 120 tents, each to house six prisoners. Like any "concentration camp" in Europe, reports *Time* magazine, "this will have tall sentry boxes, floodlights, military guards." The barbed wire walls extend several feet under ground to prevent escape by tunnel-

ing. It is intimated that the wire will be electrically charged so that any person coming in contact with it will be electrocuted.

Because the United States until December 7th was technically still at peace, there have as yet been no prisoners. What will happen now that the nation by constitutional action has formally declared war, remains to be seen.

What American preacher, now opposing war, is destined to be the first American Niemöller or the first American Kagawa to sojourn behind these barbed-wire walls for the duration of the war?

Japanese Christians Appeal For Just and Lasting Peace

UPON return to Japan the special commission of Japanese Christians, who last summer visited the United States to promote good will and Christian fellowship, reported that the plan to associate 34 Protestant communions into "The Church of Christ in Japan" had been achieved. Bishop Yoshimune Abe, head of the delegation to America, was chosen president of the united church and chairman of its executive board of 50 members. The National Christian Council, which heretofore has functioned as the

interdenominational cooperating agency in Japan, has been replaced by "The Japan National Committee on Christian Cooperation." This will maintain cooperative fellowship with such Christian communions and organizations as have not entered the framework of the united church. Presumably that will include Southern Baptists. It will also attempt to secure cooperation by Greek and Roman Catholic churches to create a total Christian front in Japan.

Since its return the deputation held more than 50 meetings in Japan's leading cities and towns and reported the results of its visit to America. It will be recalled that three members of the deputation, Toyohiko Kagawa, Soichi Saito, and Dr. William Axling, addressed the Northern Baptist Convention last May at Wichita. *See Missions, June, 1941, page 358.*

In its fraternal message to American Christians the deputation closes with this significant declaration,

The reports of our experiences and impressions heightened the desire of all hearers not only to keep intact the bond which binds the Christian communities of both nations together, but to do everything to preserve a just and lasting peace between the two nations. The world situation grows increasingly ominous. No matter what turn events may take, we shall always treasure the friendship and fellowship which made our conferences and contacts in America so delightful and meaningful. Let us maintain the soul fellowship that is centered in Christ.

Whatever the new year may bring in the political relations between the United States and Japan, to that appeal from Japanese Christians the Christians of America will give wholehearted response.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to the New Year)

THERE MUST BE NO PLACE in the post-war world for special privilege for either individuals or nations.—**President Franklin D. Roosevelt.** (NOTE.—Are the American people willing to accept the full implications of that for their own privileges?—ED.)



MEN TODAY WILL NOT FIGHT FOR YESTERDAY; but they will fight for tomorrow. They may have a passing interest in a sunset; but they will greet a sunrise with a cheer.—**Philip F. La Follette.**



REGARDLESS OF MY RELIGIOUS BELIEFS, as a citizen I have no right to sabotage the efforts of my nation in waging a war if the war is the will of the majority; on the other hand, whether my nation is at war or

Mark Up Another Score For Negro Achievement

AT an annual salary of \$6,000, an increase of \$2,000 over what he is now receiving, Negro Police Lieutenant Samuel J. Battle has been appointed by Mayor La Guardia as a member of the New York Municipal Parole Commission. He is the first Negro to become a New York policeman, having joined the force 30 years ago. On the Parole Commission he succeeds the late Lou Gehrig whose death was mourned by baseball fans all over the United States. The towering Negro is 6 feet 8 inches tall, and has spent most of his time in the densely populated black belt in Harlem where in addition to his police duties he has been active in social work. Knowing the community and its people, he is well qualified to serve on the Parole Commission. Crime is on the increase in this area and an increasing number of young Negroes have come into trouble with the law. Lieutenant Battle has had several dramatic and hazardous experiences during his long police service. On one occasion on 125th Street, he held at bay a howling crowd of Negroes who wanted to lynch a white police officer who in the discharge of his duties had had to shoot a Negro criminal. In the early years it was not easy being New York's first Negro policeman, for he had to take many rebukes and insults from his fellow white patrolmen. But his valor and dignity finally won their respect.

Mark up another score for Negro capacity and achievement.

not, as a Christian I have no right to sabotage the message of Jesus.—**Rev. H. Otheman Smith.**



TO KEEP THE HAND of the past on the pulse of the future, or to solve the problems of tomorrow with the mechanisms of yesterday, can at best be only indifferently successful.—**John D. Rockefeller, Jr.**



IN THE PROCESS of national defense we must take care constantly lest we sacrifice the very liberties we profess to defend.—**Prof. Zechariah Chafee**, Harvard University Law School.



SOMETHING NEW is what the heart of the world is looking for.—**Dorothy Thompson.**

The Spirit of Free China

An intimate glimpse of life and morale in that vast area of China not yet conquered by Japan, which helps to explain why after four years of invasion, China is still far from defeat



*Young China,
oblivious of barbed
wire enclosures, still
alert, undaunted, and free*

By
DRYDEN L. PHELPS

FOR 20 years I have known what today is called Free China, the China that has remained free during the past four years of life and death struggle with Japan. "The Spirit of China"—of this Free China—is a theme that tempts one to ride away with the Taoist Immortal Hu Ch'en on his white crane to the cloud-girdled heights of sacred Mount Omei. The

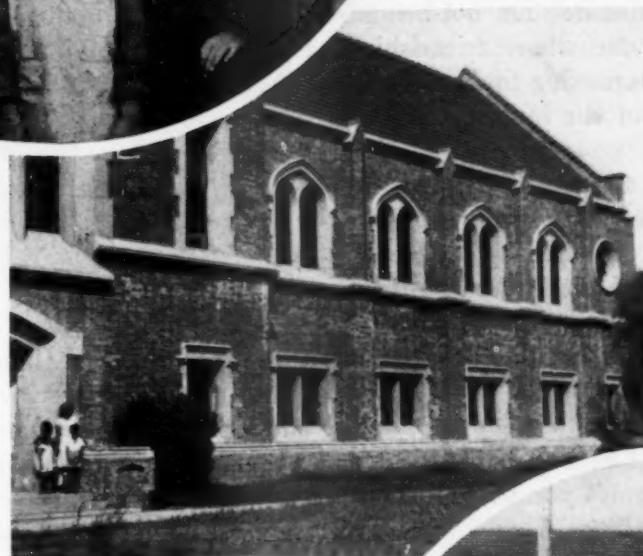
Spirit of China does indeed dwell in the sequestered temples of her holy mountains, in the eternal beauty and truth inscribed in her poetry and prose, in the lore of her rivers and cities—these myriad places where uncounted centuries have bequeathed their precious heritage.

Yet it is not alone in the curve and color of a Ming vase or in the loveliness of mountains and



ABOVE

Children of two Chinese teachers in Hangchow, in front of a dugout into which they had taken refuge during a raid by Japanese bombing planes



LEFT: New chapel at Shanghai University, named in honor of former President F. J. White



BETWEEN: Children of missionaries on the campus of Shanghai University to which the Japanese Army has not yet allowed students to return

streams in a Chinese scroll, that the Spirit of China lives today. It is now, as always it has been, in her men and women, her boys and girls. The people themselves, and we their western friends, know well where abides the life-that-cannot-be-destroyed, the future in the womb of the present. Let the locusts eat up the artisanship of patient hands in China's towns and markets; let roving bands of "neurotic children," as Bernard Shaw once called the military-minded, sweep over the countryside, burning and killing; the sword of the Samurai is dull against the imperishable stuff of Chinese humanity.

So I write to tell the readers of *MISSIONS* of a few of my Chinese friends, of what they are

thinking and feeling, and how they are acting these days. And America will be glad to learn that these very Chinese men and women, although they all know that certain Americans have been supplying Japan, their enemy, with arms, have nevertheless a deep trust in the American people.

Traveling by mountain-chair through the hills, often stopping for a bowl of hot tea in small villages, I fell into conversation a few days ago with my chair-bearers and the townspeople.

"We understand that the American people are democratic, just as we Chinese are," they said. "We know that America is our friend in this struggle. We stand together — our two countries."

The same feelings, much the same words, come from a different source in Chinese society. For many years I have had as an intimate friend an unusual man. He is a Hakka from the South China of Sun Yat Sen. Since his return from study abroad many years ago he has worked ceaselessly to build a foundation of friendship between America, Britain, and China. "The three great democracies must stand together," he has been saying for 20 years.

One day in 1927 when the broad campus of the West China Union University was threatened by a mob of hot-heads, this man and his friend, the military governor of the province, suddenly appeared, quietly strolling about the campus. That was the Chinese way of saying, "Cool off; these British and American teachers here are China's friends, and *our* friends." The hot-heads cooled off. This man is one whose friendship reaches beyond the encompassing limits of the "Four Seas." He is one of the builders of the Pacific Bridge.

The struggle of China touches every household. Last year the son of our serving woman was a senior in the university high school. A call came from Bill Mitchell of the American Red Cross for student truck drivers to bring in medical supplies over the Burma Road. The lad responded. Away he went with his young wife and little boy two years old. The other day his fond old mother said to me: "I hear they are bombing the city where he is; won't you write to find out if he is still safe?"

Quickly came the air-mail reply from Bill: "They're all safe; he is in charge of a fleet of trucks now; the little fellow is scampering around the garage." How the mother's old wrinkled face shone with joy.

Another friend of mine is known as "Jimmy" Yen, a name his countless friends lovingly call him. He heads one of the most unique educational institutions in the world. Somewhere outside of frequently bombed Chungking he is putting future municipal and district officials through a college education in efficient modern democratic government. These responsible young men are rapidly replacing the old officials with their "squeeze," log-rolling, nepotism, and other forms of graft. This is but one of those startlingly swift changes of which the old China

is capable, like the leap from the sedan-chair to the airplane.

Dr. Paul Kwei is one of China's most brilliant young physicists. He went with his students from their bombed college campus in Wuchang, Central China, taking along his precious and intricate instruments. They fled to a certain city. That also was bombed. From building to building, from city to city, the instruments were moved. "China must have science," he kept saying. "Those instruments must not be destroyed." Now in a refugee university he has organized his young colleagues in serious research.

Similarly, Dr. Yuan, librarian of the National Library of Peiping, is carrying on in Free China. "It is now that we must prepare for the peace conference at the end of the war; and China must not be without adequate documents," he explains as he goes and comes on his quest.

Some time ago I was lecturing to a Chinese high school audience. I mentioned General Chiang Kai-shek. Instantly, to my startled surprise, every student leaped to his feet. After that I referred to him only indirectly so that I could get on with my speech! I had just returned from a year's furlough in the United States, and in those 12 months the Generalissimo had captured the loyalty of Chinese youth.

One day at an officers' training camp he was addressing a thousand men. "Turn around!" he commanded. They did, and saw a pile of 3,000 opium pipes in a blazing bonfire. "That's what we are going to do to opium in China," he said.



A building near the railroad station in Swatow, completely wrecked by a Japanese air raid. Men are searching the ruins for possible victims



Professor Dryden L. Phelps and "Pandemonium," the new baby-girl giant Panda that was brought in from the mountains by Dr. David C. Graham for Madame Chiang Kai-shek to present to America

And the amazing thing is that within a few swift years he has done it in Free China. But alas, in Japanese occupied China the opium curse is again spreading.

I remember the Generalissimo's first visit to West China in the spring of 1935. The day after his arrival a small group of peasant-farmers managed to get to him.

"For years we've complained about our military landlord's taxes that are driving us to starvation," they said. "But no one will listen to us."

"Well, I'll listen to you," he replied.

That afternoon the guilty landlord, one of the highest generals and officials of Szechwan, was haled breathlessly before a court martial. There he was stripped of rank and position, and came within an ace of being shot. A wave of cold fear swept through the gangsters. A new day had begun to dawn in West China.

All the world knows of Madame Chiang, and of the war orphans to whom she has become mother; and of her intrepid untangling of the famous Sian kidnapping of the Generalissimo in 1936. But these are only the outward and more dramatic expressions of a woman who says that religion is like a single Celadon vase painted on a Chinese scroll—a thing of supreme value. Her sister, Madame Sun Yat Sen, has this same quality of fearless integrity. In the years since her husband's death she has carried his principles like a banner into public affairs.

Many Americans know well the name of General Feng Yu-hsiang. He is Vice-Chairman of the Supreme Military Council. Recently I gained new insight into the quality of this mountain of a man—for he stands up like a giant slab of granite. Out in the open he stood on a table to address our university teachers and students. He began to talk about what China is fighting for. He told stories of China's country people, of their resourcefulness, their patience in suffering, their courage in risky adventure. Tears and laughter attended his words, and I wondered that his scathing denunciations of the perpetrators of this vast and unnecessary human misery could be mingled with such unembittered humor. Does that seem an impossible contradiction? Well, it's China; and Feng Yu-hsiang is the common folk of China writ large.

On July 7th, the anniversary of Japan's attack on China at the Marco Polo Bridge, I saw a strange sight. A small woman, dressed in a soldier's uniform, was standing on the high platform of an old Buddhist temple at the foot of Omei's sacred mountain in West China. She was addressing a crowd of 500 mountain people. Fire was in her words and in her gestures. She was recounting the story of China's growth into a modern nation, and how the Japanese militarists had cut across that onward march. When she finished, a band of ill-kempt mountain boys played the national anthem on improvised instruments. I learned that this little woman, who had lost track of her son in some down-river battle and whose husband had been killed in Shanghai, had found her way, broken in health, to the mountain where so many pilgrim feet had travelled. There she saw the destitute condition of the children of the hills. She gathered them together

in a school for the poor. "These boys and girls of the hills are also sons and daughters of China," she said. "They too must be trained in the new citizenship."

I saw her next on her way to Chungking to enlist support for her school. Penniless, she begged her way from truck to truck, went straight to Madame Chiang and told her story. She was given letters to the highest officials. She called on all of them, secured personal letters and \$40,000 (Chinese currency) for her new school and library at the mountain. Proudly she carries that folio of famous autographs, yet one feels that it is really the writers who have been honored by the friendship of this dauntless woman.

These are some of the men and women in whom the Spirit of China burns like a torch that

cannot be quenched. Their qualities shine out in the dark struggle. Patience that has moral tone far beyond dull acquiescence, gay resiliency that lives close to the margin of hunger and suffering, fortitude built on a sort of cosmic humor, deathless tenacity with a lack of hatred strange to the West—these are some of the traits of these lovable Chinese men and women whom America is discovering to be her friends. As a missionary colleague in East China, Dr. A. F. Ufford, wrote in *Missions* last April, "A people like that cannot be defeated."

There is a quaint Chinese phrase: "You can lay down your heart"; it means that you don't need to be afraid about a thing. America, you can lay down your heart about China. She trusts you; you can trust her to the end of the story.

British Baptists in Time of War

As reported to Dr. John Sutherland Bonnell of New York's Fifth Avenue Presbyterian Church during his recent visit to England

UNDER war conditions our Baptist churches have never shown up better than at the present time. Half of those in London have been damaged in air raids. A large number of them have been completely destroyed. About an equal number have been damaged in other parts of Britain. All are carrying on bravely. Some have joined with other churches. Ministers are remaining at their posts. In spite of the risks of London, 29 Baptist ministers have come to take up spheres of service in the metropolis.

A wonderful work is being done by ministers who spend their nights in shelters helping the people. Superb service is rendered by churches who open their premises for rest centers for people who have been bombed out of their homes, and also, where they have suitable accommodations, for sheltering people through raids.

All over the country our churches have established canteens for mem-

bers of the armed forces. Many of them are scattered in small units looking after anti-aircraft guns, balloons, or listening posts. There are hundreds of such canteens.

In so far as the work of the British Baptist Union is concerned, contributions to our general funds last year, in spite of heavy taxation, higher costs, and lower incomes, to our great surprise, went up instead of down as we had expected. We brought to a close an effort to raise £1,000,000 (approximately \$4,000,000 at current rates of exchange) for the building of new churches. We succeeded in spite of the war. Gifts in the last year were greater than those of any year preceding. This was a very special effort because our people realized that we had bought sites and erected buildings in the expectation of the fund, and they were urged to bring it to a successful conclusion. We are now busy

raising such funds as we can for the help of the churches that have been bombed, for the distressed, and to maintain the work of the churches which, through evacuation and other circumstances have almost lost their congregations and are finding it difficult to carry on.

Our Baptist Missionary Society had almost the same income as the year before. The spirit of sacrifice and service and the determination that the work of God shall not suffer are amazing and beyond all praise. The Christian people of this land are rising to the challenge in a truly magnificent style and with real heroism.

In the last five years more new Baptist churches have been built than in any equal period of our history. We send our greetings to our fellow Christians in America and assure them that we rely upon their sympathy and their prayers, and that we even think of them with unfailing gratitude and affection.

The New Year

Prayers for the New Year

ETERNAL GOD, Our Father, at this turn of the year we would seek Thee, humbly confessing our faults. It could have been a better year. But Thou, O God, hast promised forgiveness and we claim that promise now, not only for the comfort that a clean heart brings, but that we may face the coming year with new strength. May we walk with Thee in newness of life. May our thoughts be pure, our faith dynamic, our lives courageous and God-like, so that in the days to come our way shall be the way of Christ. Create in us clean hearts, O God, and renew a right spirit within us. Lead us out into a year that shall be better lived than any before, with Christ the center of all. Amen.—CARL S. KNOPF.



O THOU timeless God, this day is supreme with us, but Thou hast watched the ages roll and has waited patiently while men have debated right and hesitated before the altar of justice. Grant us patience for the long struggle that awaits those who seek to tear wrong down and to transplant truth from the scaffold to the throne. Open our hearts to hear the footfalls of the marching host of heroes among all races who seek the coming Day of the Lord, when righteousness shall prevail among all nations, and brotherly love shall be the law of all men. Grant that this new year may mean a full twelve months of progress in building Thy Kingdom among men. Amen.—ROY L. SMITH.

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New Year Thoughts

THERE WAS ONCE A WISE MAN whose constant prayer was that he might see today with the eyes of tomorrow.—ALFRED MERCIER.



THE UNBORN TOMORROW is always better than the dead yesterday. This is the triumph of hope over experience. This is as it should be for it is the lighted torch of hope that leads mankind on to better things.—*The Trans-Pacific*, of Tokyo.



IN TODAY'S CLAMOROUS CONFUSION of ideas and opinions one note sounds out reasonably clear in religious circles and in the councils of statesmen. The whole world is floundering in its grope for spiritual life; it is bogged down spiritually; it needs a spiritual renewal.—JOHN L. HILL.

THE NEED FOR THE GOSPEL was never more urgent than today. In Christ are the answers to all our problems. His spirit would dissolve most of the questions that puzzle the statesmen. His teachings, honestly applied, would settle all international disputes.—J. C. CARLILE, in *The Baptist Times*.



THE WORLD NEEDS A NEW YEAR BIRTH of old-fashioned Christian kindliness and is ready for it more than any of us think.—REV. NORMAN VINCENT PEALE.



What Makes a New Year New?

What makes a New Year new?
Not ringing bells or changing dates,
For these soon cease, but not the weights
Of tyranny or lust and greed
On which small men and nations feed;
The world grows big when love controls
Its grasping, hardened, shrunken souls.
This makes a New Year new.

What makes a New Year new?

Not smug contentment with the past,
The mold in which earth's wrongs are cast;
But prophets, unafraid, alive,
To match the age; great souls who strive
To furnish for man's highest good
Truth, justice, peace, and brotherhood.
This makes a New Year new.

What makes a New Year new?

Not resolutions lightly made,
Or worthless dreams born but to fade;
But faith in Christ instead of fate,
More room for God and less for hate;
The world receives its second birth
When God through Christ controls the earth.
This makes a New Year new.

—GEORGE W. WISEMAN, in *Zion's Herald*.



New Year Scripture

God is great and we know him not; the number of his years is unsearchable.—*Job 36:26*.

One day is with the Lord as a thousand years, and a thousand years as one day.—*II Peter 3:8*.

Thou art the same, and thy years shall not fail.—*Hebrews 1:12*.



The famous Covered Wagon Monument in Montevideo, Uruguay, which should remind North Americans that South America also had its courageous prairie pioneers

The Continent of Vast Surprises

By FRANKLIN D. ELMER, JR.

Impressions of South America, the absence of any real democracy, its worry over future North American domination, how little North Americans know about it, the low level of its religious life, and today's amazing, illimitable opportunity for evangelical missions



THE most surprising thing about South America is how little the people in North America know about it. Before Mrs. Elmer and I made our extended tour we thought we had prepared ourselves well. For three years we had been reading until we expected to feel at home in almost any South American situation. On the long voyage down we did considerable reading. Yet South America gave us one long series of surprises.

It is an immense, raw continent of endless jungles and terrible mountain vastnesses, with here and there only a few highly centralized spots of modern civilization. It has unlimited spaces in which life seemed to be a century or more behind the times. It is not the development of the continent that amazes so much as the lack of development. And this is true in religious as well as in social and economic ways.

NOTE.—This is the second of two articles on South America, based on an extensive, recent tour of the continent. The first, "That Strange Man in La Paz," was published last month. See the December issue, pages 586-591.—ED.

A surprise that was almost a shock came with the realization of what little democracy there is in the nations under the Southern Cross. Bravely the people of the United States have tried to persuade themselves into believing that they have something in common politically with their "good neighbors." But this past summer we had little feeling of being in democracies. South America has developed its own form of dictatorship on the pattern of the Conquistadores. The one object of the Spaniards who came in the 16th century was gold. They controlled the continent as a handful of foreigners whose only interest was exploitation. They were ruthless and autocratic. And in almost every country the pattern they left saddled on South America is still visible. A small group is in power, running things to suit themselves and making concessions only as they are necessary to retain power.

To appreciate this it must be understood that in most of the South American republics from

50% to 90% of the people are native Indians who are hardly regarded as people. The Indians have little political standing and few privileges. In general they are thought of as low forms of humanity. In some areas they automatically step off the sidewalk into the gutter when a white man passes by. This is to avoid being kicked like dogs. We saw some of them kicked! In cities like Rio de Janeiro, or Buenos Aires—or even Santiago and Lima—this brutality and race prejudice is not evident. These cities seem quite civilized and very modern. But go inland from any one of them and the situation changes. We received confirmation from leading citizens in several countries that in most of South America when the privileged classes buy land, the Indians who live on the land automatically go with it. They are peons, serfs, almost slaves. The "better people" in Lima scoff at travelers who come through and carry away the beautiful Indian hammered silver. They regard anything the Indians make as junk. How can any good thing be produced by these low creatures? Argentina is more free of this problem than any other for in the conquest of the Argentine most of the Indians were either killed or driven out.

While in Lima, we found Peru an extreme example of the South American dictator style. This was the one country in which we found it difficult to discuss local politics. Even in Bolivia, where La Paz was under martial law, people would talk freely of local current events. But not in Peru. Even in a taxi, an American, with residence of long standing in Peru, refused to discuss the local situation with us. "I don't know about this fellow," he said, pointing to the taxi driver. "There are spies everywhere." And when we came to an elevation where we had a magnificent view of the Pacific Ocean, he pointed to a large island off La Punta and said, "That is the largest concentration camp in South America. It is full of people who have been overheard to disagree with the government." It is regarded as a well known fact that six leading families control Chile. In Peru, we were told, it is even less.

The reality of the Conquistadore pattern and the deference paid those in power, is well illustrated by what has happened to the dead Pizarro, one of the bloodiest conquerors and betrayers who ever set foot on the western hemi-

sphere in the name of Spain. Behind glass in the Cathedral in Lima his naked body, shriveled and dry, is preserved in full view. A guide points to the sword wounds that killed him. Outside the Cathedral he is done in bronze, sitting on a giant charger. And rumor has it that efforts are being made to establish sainthood for this man who played on Inca (King) Atahualpa one of the dirtiest and most treacherous tricks of history.

We had heard of the large contribution to the culture of South America made by Europe and especially by Spain. One gentleman whom we asked about the present attitude of South Americans toward post-revolutionary Spain, replied, "Plenty of people down here envy



All that remains of the Inca Temple is the Sun, in Cuzco, Peru. This is claimed to be the finest example of Inca architecture in South America.

DETROIT MICH.



The Butantan Snake Farm near Sao Paolo, Brazil. Antidote for poisonous snake bites of all kinds are made here and shipped to all parts of the world

Spain today. They would like to have some revolutions here and change some things, too." It is evident that there must be some revolutions, peaceful or otherwise, before South America knows the meaning of democracy in North American language.

One thing that we surely expected to find was a heavy barrage of German propaganda and definite pro-German leanings. We looked very hard and found practically none. What we did find could not begin to compare with the vigor and zeal of the pro-British propaganda. Of course, there are German-subsidized newspapers published in most of the large cities. They are even sold at a cost below that of the local papers. But everywhere we found that their reading public was extremely limited. We brought some copies home. Compared to the regular press, they are cheap and ineffective sheets. In Buenos Aires feeling runs so high against a German paper that a detail of police is constantly on guard around its printing plant. In Santiago the German paper has such limited sales that few newsstands even bother with it. In Bolivia several of the papers were said to have German leanings, but persons in positions to know assured us that the general feeling was definitely the other way.

As an indication of South American pro-British sentiment the victory V's are a good illustration. We were in Buenos Aires on the day the campaign started. Our room was on the fifth floor of the hotel, marked across from the elevator with a V. When we left our room on July 23rd we found that that V had been used as the first letter of Victory. It took two men all

day to erase the word, scratched into the stone. That was only the beginning. During the next month we found literally hundreds of thousands of V's in South America. They were chalked on buildings, autos, street-cars. They were pencilled on restaurant menus, store counters, bank desks, and in every conceivable place. The thing was so violent in Santiago that the police felt forced to issue warnings to those who were defacing public property with the letter V. Over against this flood of V's we saw only two feeble swastikas. One was chalked over a V in a subway in Buenos Aires. The other was carved in marble on a park bench in Guayaquil, Ecuador.

Let this not be taken, however, as a blanket endorsement in South America of the United States and England. The people are suspicious of us down below the equator, and apparently with good reason. Montevideo is full of English and Americans. The English live in a restricted colony on the edge of the city and have their own private little "English Beach." Montevideans are irked about this, and much prefer the North Americans who live more democratically and swim with the "common people." But North American business is not yet, apparently, geared to a real good neighbor policy. The principal steamship companies from the United States on both the east and west coast are "hated down here," as one man put it, apparently not only for their treatment of local help, but for their violent disregard on occasion of local regulations. In Chile a missionary told us that what Dr. John R. Mott said several years ago was still true, "The worst handicap to missions in South America is the methods of American business men."

Nor is the militarism of the United States gaining us any great friendships. In Lima we sat through a long propaganda picture from the U. S. which showed nothing except an endless procession of battleships, marching men, airplanes, and big guns booming. The description was in Spanish, but it provoked no enthusiasm. That was about what we would have expected. South Americans are definitely beginning to wonder, as some of them said to us, how long they could feel safe with a strong, aggressive military program in the United States. If Iceland was occupied without Congressional action how

long would it be before eastern Brazil, or Colombia, or Ecuador would be occupied too?

It was a Brazilian business man who stated the South American position for us in the clearest language. He was returning from New York where he had been buying machinery to manufacture in Brazil some of the things now being bought from the United States. "What we want in South America," he said, "is our own independence. We certainly don't wish to be dominated by Germany, or by the United States either." We found his sentiments echoed in many places.

This desire for a continuation of independence is strong throughout South America. The national traditions include not only the Conquistadores but also the Liberatores. Every city has its monuments to San Martin and Simon Bolivar. Like the United States they celebrate their Independence Days with gusto, and are anxious for those days to continue to have meaning.

The Catholic president of a great university in Argentina said recently, "What South America needs most is some real religious conviction." It doesn't take long to discover how true that is. Nominally Roman Catholic, South America is still the flourishing garden spot of superstition. Every town and hamlet has its Catholic church, and the cities have them by the dozens. But it is a far lower type of religion than anything in North American Catholicism. Pagan practices out of the pre-Conquistadore days have been taken right over, and the "bloody art" developed to the pinnacle of horrible perfection. We walked into a great church in Lima, one of the most progressive cities in South America, and found ourselves face to face with a figure of Christ sitting in a chair. The expression was so gruesome, the features and figure so besmeared with blood, and the clothing in which the figure was dressed was so outlandish, that the effect was quite hideous and nauseating. One bare and filthy foot was stuck out where it was available for people who were kneeling and lavishing kisses on it. The arms, crossed in the lap, were full of flowers and trinkets left by devotees. At the other end of the church a procession of priests was marching a gaudily garbed statue of the Virgin in front of the altar.



A typical lottery window such as can be seen all over South America

This kind of thing, repeated again and again in our experiences, led us to understand why thoughtful South Americans have deserted the church. We talked with dozens of business and professional people who told us they were supposed to be Catholics, but who confessed they couldn't go to that kind of a church. Even the towering statue of Christus Redemptor on the summit of a hill above Rio de Janeiro is discounted by this class of people as "just another cross on a hill" because they cannot help but identify it in their minds with this kind of a religion. A United States Consular official in Brazil told us of a priest from the United States who had made a survey of Catholicism in South America, and who remarked to the Consul before he left that he was glad there was Protestant mission work in South America, for, "perhaps it will make some of our priests get over their laziness and do a little work for the people."

There is a great deal of Protestant work in South America, and some of it must rank with the best in the world. Southern Baptists have established a mission in Brazil which has grown into an independent Brazilian Baptist Convention with 50,000 members. They are now raising money to send missionaries from Brazil to Portugal! The First Baptist Church in Rio, with a membership of over 1,000, has a building which, for neatness and practical usefulness, would put many of our city Baptist churches to shame. But this Brazilian Baptist manifestation seems to be an exception. In Argentina there are

only about 6,000 Baptists. Nowhere else does the progress equal the extent of that in Brazil. Canadian Baptists have a foothold in Bolivia, although they do not claim it to be much more and doubt how long it could remain without foreign support. However, their efforts to raise the status of the Indians to that of a land-owning class, beginning with a cooperative farm on the shores of Lake Titicaca are notable in missionary history.

All kinds, sorts, and conditions of missionary work exist in South America. There is a vast network of young Mormons spread across the continent, and the faith style missions are found in all their various forms. Ten Mormon young men, off on their two and a half years of missionary service, sailed with us on the boat from New York, as did also a flock of Seventh Day Adventists bound for various posts.

After talks with well over 50 missionaries on numerous fields, and after opportunity for interesting surveys of their various projects, the work that impressed us most was *The Clinica Americana* in Bolivia, a Methodist project under the leadership of Dr. and Mrs. Frank S. Beck. (NOTE.—This was described in detail in December MISSIONS, pages 586-591—Ed.) Here was a hospital which not only is rendering notable service to individuals, but definitely transforming the medical and health standards of a nation as well. We were also impressed with two schools in Lima. The Lima High School for girls, headed by Miss Hanks, was the finest educational institution in equipment and spirit that we visited. At the Scotch Presbyterian High School for boys in Lima there is a large picture of its founder President John A. Mackay of Princeton Theological Seminary hanging behind the pulpit of the chapel. Dr. A. M. Renwick, present head of the school, told us of the humble but impressive work the school is doing in providing first class education for young men.

There was universal testimony from the missionaries as to the opposition of the Catholic church. Inasmuch as the population is nominally almost exclusively Catholic, the missionaries must admittedly be doing some proselyting. But inasmuch as the quality of the Catholicism is so low, they do not let proselyting trouble their consciences. However there are objections

about this from the Catholic church. Even though religious freedom is generally recognized, we were told in city after city of political opposition to Protestant missions engineered by the Catholic hierarchy. Everywhere the story was that the priests are more interested in politics than religion, and that they use their efforts to gain political power. In some of the smaller places they actually become the "chef politico," or political boss. In dozens of ways, from organizing street gangs to interrupt services, to actually passing laws to impede the work, they were reported using their powers to interfere with and undercut Protestant missions. Some of the missionaries felt sure that if Protestantism should ever threaten to grow out of the real minority class there would be stringent measures introduced in the form of laws and regulations for suppression. It has already become legally next to impossible to open schools or hospitals in many of the countries.

Another universal difficulty reported was that the better class people were hesitant to ally themselves with Protestantism, however interested they might be, because they would lose the social and political prestige that goes with being nominally Catholic. To be out of favor with the ruling powers in most of these countries is a real misfortune for anyone with business or social aspirations. Furthermore, it was reported, Protestant work is discouraging because of the unpredictability of the people. "We think we have them won over, we get them into responsible positions in the church, we are just feeling good about the success we have made with them when suddenly they seem to fall all to pieces morally. They can't stay with it!" We heard this a dozen times in half a dozen countries. The characteristic was blamed partly on Indian blood, and partly on the Catholic tradition which asks individuals to assume no responsibilities such as they must take in Protestantism.

We were sorry we had no Northern Baptist Missions to visit on this South American tour. So came away with definite feelings that Northern Baptists could do a lot in South America, if they would. There are people in South America, even among missionaries, who don't know what Baptists really are. We mentioned to one of the leading mission educators of Peru the fact that

there were no Baptists in that whole country. His reaction was startling. He said there were too many, that they didn't need any more Baptists there. Under questioning he went on to describe all sorts of faith mission activities as Baptist on the basis that they practiced immersion. "We get enough of that kind of thing here. We don't need any more," he said.

Such ignorance of what Baptists really are took our breath away. We could hardly believe

our ears. The real fact is that there are vast areas of the population in Peru untouched by any Protestant mission work. There is plenty of room in all of the South American countries for the kind of democratic theology and practice represented by Baptists.

In the days of the *Liberatores*, if there had been more Baptists throughout South America there would doubtless be more real democracy there now.



The peace tree in Havana, Cuba. It was planted during a conference of nations in the western hemisphere and it grows in earth that was brought from 21 different republics. A taxi driver said to Mr. Elmer, "The tree is doing well, but not the peace"

It Will Not Wait Upon World Events

Against the background of the present world war a medical missionary in India sets the cause to which he has given more than 20 years of his life

SEVERAL days ago I attended a meeting that had been called to consider the crisis through which Christian medical education is now passing in India. The meeting was composed of missionaries and Indian Christians from several missions.

Quite apart from the problems discussed, the meeting was impressive in this respect—that not even the scantiest consideration was given to the idea that the war might upset all our plans or that all mission work might be abruptly stopped. valuable property de-

By ARTHUR G. BOGGS, M.D.

stroyed and its personnel scattered to the ends of the earth.

That does not mean that the war is being ignored, far from it. The loss of missionary lives of other denominations on the high seas recently is only one of many reminders. It means rather that the missionary body regards its task as divinely authorized. It is urgent, mandatory, and will not wait upon world events. And however the war may affect the missionary enterprise, the clear duty of the mis-

sionary body is to be engaged in the business in hand instead of sighing expectantly for peace and security.

It is a great privilege to be in India during these years. To paraphrase the words of a great general, on our right hand missionary staffs are depleted. On our left funds are low. In the center, war threatens to destroy much of the value that has been accumulated during more than a century of Christian missionary endeavor in India. Nevertheless we are not dismayed. We shall advance.

The Important and the Inconsequential

A New Year Message from the President of the Northern Baptist Convention

By WILLIAM ANDERSON ELLIOTT



ings for excellency, his discontent with present attainment, and his ever pressing on to higher ground and greater attainment.

I know no better exhortation for our entire Baptist constituency than these stirring words of that indomitable spirit. As a denomination we face many and pressing problems, situations the most challenging, issues the most far-reaching and fraught with greatest consequences. Surely in these tragic days, no word is more needful than that which will incite us to courage and high resolve. If throughout our denomination there could come this abounding faith and unswerving determination expressed by Paul, we should be able to turn every untoward circumstance into spiritual advantage, and every disconcerting influence into forces that make for victory.

Paul's singleness of aim and undivided purpose appeal to us all. "This one thing I do." How many of us fail because of divided interests, and scattered effort. We run hither and yon in swift pursuit, and we miss the all important in the lure of the inconsequential. We miss the main highway through the fascination of many detours. No word is more important than this is to us who are ministers. We could all increase our effectiveness, if there were more concentration on the main task. And it is a word needful to be said to all disciples engaged in the common task of establishing the Kingdom of God in this world. I find it easy to run off on tangents so that often I must pull myself up with a strong hand, and turn my feet again to the main highway. Paul brought all

IN ONE of Paul's letters he declares his great purpose as an apostle and a Christian: "This one thing I do, forgetting the things that are behind, I press forward toward the mark of the high calling of God in Christ Jesus." It might well have been his New Year resolution, for it expressed his determination to stop not short of his best effort, his striv-

ings for excellency, his discontent with present attainment, and his ever pressing on to higher ground and greater attainment.

We may well resolve for this New Year that this one thing we will do. We will give our best to our Lord and to the work in which we have been inducted. His work deserves our best at our best.

Moreover, in this New Year we have as high ends to serve as ever engaged the mind and heart of the great apostle. The world has mightily expanded since his day. How small and circumscribed seem the circle of the world's life in which he moved compared with the vast expanse of earth and sky of our day. With this enlarging world have come enlarged undertakings and responsibilities. No Christian can escape them. The principle of Christian obligation compels all disciples to acquit their responsibility to those who know not their Lord and who do not share the joy of his salvation. If our people and our churches do not feel deeply their Christian obligation to all men everywhere, who are sorrowing and sinning in these perilous days, then they have failed to grasp the meaning of our faith and the significance of discipleship.

Never in the history of the Christian church were there greater and more intruding needs of a doomed world than will emerge in the New Year. To close our eyes and steel our hearts to them is the unmistakable sign of a decadent religion. Men who save their skins in a day like this are in the gravest danger of losing their souls. I am eager that our Baptist folk shall so acquit themselves in this dark hour that when war's desolation has passed, and the storm-clouds have been swept clean from the sky, the peoples of the world will have a decent respect for the Christianity we profess and declare.

Paul had high ends for which to strive. "The mark of the high calling of God in Christ Jesus." It involved his own personal attainment, and the glory of the cause in which he was enlisted. Surely we have high and worthy ends for which to strive also. Never was there greater need for rugged saintliness. The world is waiting to see monuments of divine grace and every disciple is called upon to be such a monument. Christianity will never conquer a secular world through the word of mouth alone.

The incontrovertible argument of Christianity and its power to save is found in a transformed life. The early Christians in three centuries "honey-combed the Roman Empire with Christian churches," they did it because they "out-thought, out-lived and out-loved" the peoples about them. Such a witness to the saving power of Christ will accomplish the task.

I could wish for nothing better for Northern Baptists in this New Year than that we may go forth in the communities in which we live, with our spirits clothed in the beautiful garments of righteousness,

and that we let our light so shine before men that they may see our good works and glorify our Father who is in heaven. Superior knowledge, a scientific spirit, and refined smugness will never accomplish the task involved in the Great Commission. When our ministers in their preaching move in from the periphery to the heart of our gospel, and when our church members begin to take Christianity seriously, then shall the kingdom be nearer than we think.

I wish for every Baptist in our world-wide family the happiest and most useful New Year.

The Threshold of Uncertainty and Peril

A New Year Greeting from the President of the Baptist World Alliance

WE FACE a New Year of exceptional uncertainty and peril.

On its threshold I would send you a word of fraternal greeting, praying that the grace of God may abound to us all, and rejoicing that our fellowship remains unbroken and assured because rooted in a common experience of God. "For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (*I Cor. 12:13.*) We are therefore for ever one, in faith and hope and love.

To each and all I would offer a message that carries an authority far beyond any words of my own, that of the Word of God which speaks always to our condition.

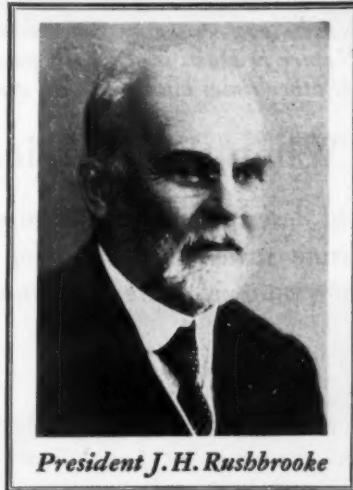
1. OUR LORD'S COMMISSION STANDS. "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (*Matt. 28: 18-20.*)

2. OUR SAFETY IS ROOTED IN OBEDIENCE TO HIM. "Every one therefore that heareth these words of mine, and doeth them, shall be likened to a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon the rock." (*Matt. 7: 24-25:*

3. OUR INWARD PEACE IS ASSURED BY HIS CHANGELESS LOVE. "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am

persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (*Rom. 8: 35-39.*)

4. OUR RESOURCES IN HIM ARE BOUNDLESS. "My God shall supply every need of yours according to His riches in glory in Christ Jesus." (*Phil. 4:19.*)



President J. H. Rushbrooke

May these and like precious words rest in our minds and hearts, and be continuously verified in the experiences of the New Year. Then, rising above doubt and fear, girt with a strength not our own, we shall sacrificially serve our generation in its vast and varied needs, and standing firmly together in sympathy and love, shall rejoice with one another in the high privilege of serving at such a time the Kingdom of our God and His Christ. He abides the same. His years have no end.—J. H. RUSHBROOKE, *President*.

N·E·W·S

from the
WORLD OF MISSIONS

A MONTHLY DIGEST

from Letters and Reports of

FIELD CORRESPONDENTS



Nature in Haiti is generally peaceful and kind as suggested by this scene near Cap Haitien. At other times nature is wild and destructive as reported in this story from Port au Prince

When the Hurricane Struck

A vivid description of what happened when a tropical hurricane struck the Island of Haiti and devastated the missionary's home. Fortunately no lives were lost

AS I WAS listening to the news over the radio and Mrs. Wood was writing a letter, I was puzzled by a strange banging such as I had never heard before. It was very different from the usual static which comes on when there is rain or thunder around. So I shut off the radio, and went out to see what was the matter. The wind seemed to be the sort that usually precedes a thunder storm. So I began to secure the shutters. A cloud was moving rapidly from the northeast. It was intensely

By A. GROVES WOOD

black. Suddenly it seemed to drop, and to blot out everything. Realizing that this was no ordinary thunder storm, Mrs. Wood left her letter to gather up some books from the veranda table when suddenly the storm struck. She could hardly get back into the house. As she did so the iron sheets from the shutters began to fly away like great leaves. We went into the drawing room, but we had no sooner reached there than the

dining room, which is connected with our drawing room was unroofed together with the whole veranda. Huge pieces of lumber began to fly around like giant straws in the wind.

We hurried downstairs and into the entrance hall for shelter. After some minutes the fury of the wind dropped, and then came the rain in torrents. Eventually the rain ceased and we were able to go out and see the damage. The entire veranda roof on the north and east sides of the house had disappeared. Many of the 4" x 4" posts that supported it had been wrenched out. The road was literally covered with iron sheeting and lumber. As soon as possible we managed to get help to collect much of the roof materials, and this laborious work

continued until about 11 p.m. We found heavy pieces of lumber among the trees in the park 150 to 200 yards away. One whole corner of the roof had been lifted from over our house, carried by the wind across our neighbor's house and garden, and had been deposited on the other side of the hedge. Three sections of the roofing of the main house had been torn off. Our rooms were several inches deep in water. Books were soaked. The water had soaked through to the Mission Hall below and had soaked the ceiling. Large sheets of beaverboard dropped down from the ceiling.

The engineer in charge of the J. G. White Company very kindly invited us to sleep in his company "hotel." The next day, I was able to make sufficient repairs to enable us to return to the home two

nights later. Luckily the storm was of small area. Little damage was done to the town, with the exception of one street. It might have been much worse. If the storm had come two years ago, when the lower floor was still of old worm-eaten wood, I wonder what would have happened to us.

Our veranda is still open to the sky. So many of the rafters were broken or split that I have had to have new lumber cut to replace them. I am using the native "Oak" which termites do not attack. Repairs are, therefore, much more permanent than if made of foreign pitch pine. The delay has to be endured with patience.

As I write these lines, the soft, warm breeze is again blowing off the sea. It is hard to realize the mighty force of the tropical wind, when it blows with hurricane fury.



Colporter Missionary C. W. Cutler of the Chapel Car, "Messenger of Peace," reading his Greek New Testament to a Greek family

coach and the first time most of them had ever been inside a railroad car of any kind. And it was the first time any of the people had ever seen or been inside a chapel car. Strange as it may seem, some of the young folk told us it was the first time they had been in any church. Growing interest in our church services and in the Bible study classes in the homes would seem to indicate that in a very short time some people will be making their first confession of faith. (Continued on next page.)

The Railroad Chapel Car Arrived by Boat

To reach the isolated section in the Olympic Peninsula where Rev. and Mrs. C. W. Cutler are now working, their chapel car was transported by boat across Puget Sound

By C. W. CUTLER

PIONEERING in new missionary territory is always inspiring. As far as we know, bringing the chapel car, *Messenger of Peace*, to the Olympic Peninsula was the first time a railroad chapel car had taken a journey over salt water. The car was put on a railroad barge hitched to an ocean-going tug and transported by water to Port Townsend. There it was again placed on the rails and hauled by locomotive to Blyn. Since the railroad is only used for freight it was the first time many of the children there had ever seen a passenger



The Chapel Car "Messenger of Peace," at Blyn, Washington

Since the car is located on a siding that parallels a highway, many summer tourists saw our sign VISITORS WELCOME and stopped to look us over. Scores of people of many denominations and from many sections of the country said that it was the first time that they had ever seen a railroad chapel car.

When the car arrived here we found our best friends to be the section foreman and his family. They were Greeks who for over a year have heard nothing from loved ones in the old country. They persuaded the section crew to clear the rails for the car and to make added steps. They did everything possible to make us comfortable and welcome. Both foreman and his wife are well versed in Greek but can speak little English. So I discovered a new use for my Greek New Testament.

Gospel Housecleaning in the Chin Hills

In the village of Lailo in the Chin Hills, two families had decided to become Christians. On Sunday afternoon, accompanied by several members of the Tiddim church, we walked down to Lailo, about four miles from Tiddim to one of the homes that was to become Christian. We had a devotional service. One of the elders from Tiddim gave a talk in which he set forth the privileges and obligations of becoming followers of Christ. Then the missionary gave a short evangelistic message.

When the service was over, two elders from Tiddim together with the head of the home, went through the entire house, gathering up all the objects relating to the former worship of evil spirits. All these objects were carried out and thrown into the jungle. A small stone fireplace, used in the preparation of meat offerings to appease the spirits of deceased ancestors, was torn up and destroyed. Gourds

that had been fashioned into cups to catch and hold the blood of animals, and then set apart to satisfy the spirits, were also destroyed. Going out into the front yard, two tall poles used in their heathen worship were pulled up.

During the cleaning-up process one of the elders stopped and

looked down at the little baby in its mother's arms. He called for a knife. Wondering what he would do, I stepped up to see. He used the knife to cut some strands of dog hair tied around the wrist of the baby to ward off disease.

Then we proceeded to the other home where a similar service was conducted with another house-cleaning after the service.—*Franklin Nelson, Tiddim, Burma.*

They Wanted to Hear the Shrieks of the Wounded

When the war broke out, for some nights we had great crowds of the Garos of Tura town up to our house to hear the radio. They came with their dogs and babies, washed and unwashed. It seemed someone had told them that they would hear the fighting going on, the guns firing, the shrieks and cries of the wounded and dying, and they wanted to hear all of this. When they found that all they could hear was the voice of the radio broadcast announcer, the crowd began to thin out. However, the interest in the war on the part of literate Garos is very strong. Again and again we have had them up to listen in on the latest news.

The war has brought new duties. Red Cross knitting, the raising of funds from Garos, planning for possible (perhaps impossible) air raids, and other activities have claimed some of our time, thought and attention. The Garo churches themselves started raising funds to help the War Fund. So far over Rs. 530 has been contributed.

One small group of children who had heard of hungry London children as a result of bombing, collected rice from their own homes, handful by handful each day, put it all together and sold it for six rupees. This is the special gift of Garo Hills children to hungry, war stricken children in London! —*F. W. Harding, Tura, Assam.*

Missionary Oddities

Number 24

THE SILVER WEDDING RING

WHILE I was on a jungle tour visiting the churches, a Christian couple came and asked me to marry them.

All went well with the marriage ceremony until I called for the wedding ring to be put on the bride's finger. Suddenly the bride refused to allow the bridegroom to put it on her finger. Instead she dropped to the floor of the verandah and began to cry.

As officiating clergyman I was in a dilemma. Fortunately there was still time legally to discontinue the ceremony and declare that there had been no marriage. So I said to the girl that if she did not wish to marry this man she should say so now before it was too late.

"All right," she replied, as she stopped crying and rose to her feet. "I will marry him. But why did he not give me a golden wedding ring? All I am getting is this silver."

Before continuing the ceremony I explained that the time for objection was when the young man had asked her to be his wife and not now when the ceremony was almost ended.

From latest reports they are living happily thereafter!—*Rev. John A. Howard, Khargpur, India.*

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and was finally changed to MISSIONS in 1910

WILLIAM B. LIPPHARD, *Editor*

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Vol. 33

JANUARY, 1942

No. 1

The Coming Centennial of a Baptist Split

S THERE sadness or humor in the announcement that in 1944 the Northern and Southern Baptist Conventions will hold joint sessions as at Washington in 1933 and at St. Louis in 1936? What will result from the proposed meeting two years hence, particularly since that year will mark the 100th anniversary of Northern and Southern Baptist separation? They split in 1844 over the slavery question. In marriage it is happy union and not divorce that occasions anniversary celebrations. Perhaps the proposed joint meeting will prompt questions about reunion.

There has been no merger among Baptists since the union of Free Baptists and Northern Baptists more than 30 years ago. The recent union of the three divisions of the Methodist Church ought to cause Baptists to do some unification thinking. Where is the constructive statesmanship, the ecclesiastical idealism, and the public-spirited leadership that will take the next step in welding American Baptists into a more efficient and more influential unity?

Nearly 15 years ago the Canadian Presbyterian, Congregational, and Methodist churches

united. Dr. John W. Woodside, Moderator of the United Church said that "it marked a final farewell to denominationalism in Canada." He reported a 20% increase in missionary giving, an elimination of competing home mission work, and substantial economy in church administration. Instead of 26 boards, the united church has only six boards. Three publication societies have been unified into one. Three church papers have been combined into one. Whereas the three denominations formerly maintained 15 theological seminaries, now only eight are necessary to train the ministry for the united church. And the rearranged, non-competing home mission work has resulted in large saving in expense. Moreover the gospel is preached throughout Canada in 25 languages as the one gospel of the one Lord and is preached by a united church.

There is a lesson for Baptists here, not necessarily pointing to union with some other denomination, but surely suggesting unities among themselves. There are 14 different Baptist sects in the United States. What huge sums might be saved if the 14 sects were one cooperating American Baptist denomination, their missionary work administered by one management, their separate papers combined into better and more widely circulated periodicals, their schools directed by one board of education, their publication enterprises unified, and much of their ecclesiastical machinery dismantled.

Although an organic reunion of Northern and Southern Baptists will for a long time to come be impossible, surely a more practical unity is today desirable. And unless a larger degree of unity is to result from such a joint meeting, it had better not be held.

The world setting in 1944 is fearful to contemplate. With America still at war, conditions will be appalling. If the war has ended, the ensuing world chaos will be terrible. In such a setting a joint meeting of Northern and Southern Baptists should signify something more than the centennial commemoration of a split.

A New Year Reminder of the Eternal and the Transitory

SHORTLY after a nazi air raid had blasted gaping ruins in St. Paul's Cathedral in London, a visitor sat for a while in the nave

while an endless line of people moved slowly past the east transept. The police allowed them to tarry only a moment to view the damage. Into a little box most of them, as they marched out, dropped contributions for the cathedral's restoration after the war. "It was comforting to sit for a little in St. Paul's," wrote the visitor in *The Manchester Guardian*. "There was a sense of tranquil permanence in it which made its scars and all our own seem temporary and trivial." As a shattered world bids farewell to an old year and faces the uncertainties, the fears, and the confusions of the new year, for a vital, sustaining, and undergirding power it needs a new awareness of the abiding and the permanent amid the transitory and the temporary. "Heaven and earth shall pass away, but my words shall not pass away," was said at a time of similar world upheaval. It is as valid and as timely now as it was then.

The Pathos of Saving Tin Cans And Wasting Human Lives

IN VIEW of the steady drift of the United States into war, the last word in pathos appeared in the plea by the Mayor of New York to the people to observe "War Against Waste Day" on November 12th. Thus he designated one of the six days which President Roosevelt by proclamation had included in his Civilian Defense Week. When it is recalled that the preceding day was Armistice Day, annual reminder of war's wasteful futility, the summons to observe "War Against Waste Day" reached an ironical climax.

For what can be more wasteful than war? Immeasurably futile must be all endeavors to avoid waste when compared with the titanic destruction of life and substance and the obliteration of spiritual values that result from war. In the first World War, according to figures compiled by the League of Nations, 9,998,771 men were killed while 20,297,551 others were wounded or mutilated for life. The value of destroyed property plus the financial costs to the warring nations reached the astronomical total of \$216,293,637,097 and that loss culminated in the crash of the prolonged economic depression and the resulting world impoverishment. The simple word WASTE breaks down completely in

trying to conceive of such colossal loss of life and resources.

And now for the second time in one generation, Americans against their wish, said the President, are in a world war. Once again they are joined in a world effort of waste beyond the capacity of the imagination to envisage or the intellect to comprehend. Recently Mrs. Anne O'Hare McCormick wrote in her column in *The New York Times*,

The military casualties in this war now run into millions. The scrap heap of tanks, planes, ships, towns, and soldiers has reached the heights of the Himalayas. But nobody has yet counted the other millions of hapless human beings blasted out of their homes and scattered like chaff. Crowded cities have been razed and emptied. The tide of invasion has swept over and dispersed large sections of the population in all but half a dozen countries of Europe. In Russia immeasurable spaces are said to be almost depopulated. These migrations of people are always among the hideous by-products of war. Never before have they reached the present scale.

Against that background, feeble, meaningless, futile, ironical, hopeless must therefore be any observance of "War Against Waste" so long as the waste of war itself goes unchallenged. Were it not so unutterably tragic it would be ludicrous to emphasize the need of saving scrap paper, empty tin cans, discarded aluminum kitchen pots, or what have you, while at the same time the whole world is now relentlessly engaged in the enormous sinful waste of war.

Editorial ◆ Comment

◆ Surinam in South America, also known as Dutch Guiana, which made front page newspaper headlines in late November when the United States Army occupied it, has been for many months of grave missionary concern. Located here is one of the "Orphaned Missions." Since 1735, more than 200 years ago, the Moravian Church of Holland has maintained a mission field in Surinam. Support was entirely cut off when Germany invaded Holland on May 10, 1940. Promptly to the rescue came the Moravian Missionary Society of America and the International Missionary Council with aid from American Protestant denominations, including appropriations from the Baptist World Relief Committee. There are six Moravian churches with a total membership of 17,000 in Paramaribo, capital of Surinam. An extensive missionary work is

done in the country districts, in the big plantations, along the rivers, and among the Negro descendants of the slaves who were brought here from Africa three centuries ago. Most of the Negroes are primitive animists who live in the primeval forests and tropical jungles in tribal organizations patterned after those of Africa. Only 3,500 are Christians. Surinam also includes in its population 45,000 Hindus and Mohammedans from India. Thus all the varieties and difficulties of foreign missions found in the two continents of Asia and Africa are also found here in one little country of South America, practically on the front door step of the United States.

◆ Under the able editorship of Dr. John Calvin Slemp *The Biblical Recorder* of North Carolina had come to be one of the outstanding Baptist weekly papers in America. On December 1st he retired from its editorship and joined the editorial staff of the American Baptist Publication Society. In one of his last editorials in *The Biblical Recorder* he offered this pertinent comment on America's relation to the war. "Now that America has become, in the words of President Roosevelt, the arsenal of democracy, it is for Christians to see to it that America remains the citadel of peace." *That was published before December 7th!* Now, alas, its expressed hope must be deferred.

◆ The new Council on Christian Social Progress is looking far ahead. Concerned with the problems of today and tomorrow, it is also interested in the kind of a world in which we are to live the day after tomorrow, as evidenced by its decision to give major emphasis this year to the study of a just and durable world peace. The council will cooperate with the newly formed interdenominational church commission on peace of which Rev. Bradford S. Abernethy, formerly pastor of the First Baptist Church in Columbia, Mo., is secretary. Other topics considered at the council's recent meeting included the liquor traffic, the desperate need of youth education and church action, the status of conscientious objectors to war, and the menace of race prejudice as seen in the increasing discrimination against Negroes in defense industries. The council will hold a social progress dinner during the convention at Cleveland next May when a nationally known speaker will discuss the menace to civil liberties. In thus facing the social issues of our time this new Convention council deserves whole-hearted denominational support.

◆ A man in Oklahoma awoke one morning to discover that a fortune in royalties was awaiting him because he was granted a patent for the V-for-Victory emblem with the well known Morse code dots and

dash inside the V, which has been so widely publicized all over the world. Hundreds of thousands of V's were seen by Mr. Elmer in his tour of South America. (See page 18.) A dozen firms which manufacture various types of emblems have negotiated with the Oklahoma inventor for exclusive rights. A man in England is reported to have commented, "The American has only a commercial purpose. There is a slightly different ideal behind the V campaign here." Yet here again commendable and understandable zeal for a symbol, devotion to the ideal and the hope that inspired it, can run to wild extremes. *Frontier News Service* reports a church bulletin board displaying the word Calvary by spelling it like this Cal-V-ary. There was a victory on Calvary. But was it identical with or different from that which is envisaged by the Oklahoman's emblem?



THE GREAT DELUSION

Number 87

THIRSTY PATRIOTISM

WALES of complaint are rising in England over the shortage of whiskey because so much of it is exported to the United States. British drinkers have favored such exports to pay for American war materials without realizing that their own saloons might eventually run dry. Now they are running dry and *The New York Times* reports,

The British cannot conceal their hopes that if Americans would not drink so much there would be a little more left for themselves. Their government feels otherwise. The more Americans drink the more the government likes it. Prices have risen enormously. A quart of whiskey now costs \$5.72 that cost only \$3.00 before the war.

In commenting on England's whiskey shortage *The New York Sun* said,

Many a Briton now unwillingly goes dry. Yet he knows well enough what his country gets in exchange for the golden fluid. He thirsts but he has the satisfaction of knowing that it is patriotic to go thirsty. His bed time toddy would be a comfort, but ships, food, arms and ammunition are a greater comfort.

The conclusion is logically irrefutable. If it is patriotic in England to go thirsty then it must be patriotic in America to become drunk!

Nevertheless even in England some people do not thirst, for *The New York Times* also reports that "almost every evening Foreign Secretary Anthony Eden and United States Ambassador John G. Winant discuss the day's events over a glass of whiskey."



LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

JOURNEY NO. 18—THE NEW YEAR'S GIFT



The Traveler

ONCE upon a time, in one of our northern cities, there was a certain church whose minister was a man sent from God whose name was Samuel. He had labored there many years. Wherever he went there was joy and gladness, for he carried these qualities in his radiant spirit. He had a wife of rare devotion who kept his home.

The children of the parish

called her mother although she had never had a child of her own.

This servant of men magnified his ministry and glorified all human interests by infusing them with the breath of deathless hope. Even mourners at funerals whose hearts were broken by the loss of loved ones felt that life would triumph over death when they heard him quoting the Master's words: "I am the resurrection and the life."

This minister observed all the high days of the ecclesiastical calendar. But New Year's Day furnished him the acme of opportunity for making real the living God whose kingdom in the hearts of men rested not on dead yesterdays, for they were gone and today was passing, but on the vibrant tomorrow. The future with its new life was always emerging. He ever beckoned men on.

Now it came to pass when he was old and full of days that he closed his ministry and went to live in a sunny land until he should be called to the last great adventure. And while he tarried among the orange groves he did not cease to greet every new year as the gift of God. His wife still kept his home and together they waited devoutly for the consummation of a lifetime of hope. For them it was eventide, but the sun had not yet gone down beyond the glinting waters of the rippling sea of life.

Now it happened one day as the year was closing, the mother of my daughters being with me, that we made our way to the home of this good man. Our friendship covered many years and we would inquire as to his welfare; for God had entrusted us as servants of the Ministers and Missionaries Benefit Board with a certain dispensation of interest in and service for

aged ministers, their wives and widows, and in not a few of their dependent minor orphan children.

We found that our friend was indeed full of years and suffering from not a few of the infirmities of age. But after salutations we had golden converse as we sipped orange juice and we felt that this was indeed a sacrament of comradeship with the Great Friend just behind the lattice where the flowering alamanda vine hung forth its wealth of beauty.

Thereupon our wives left us alone so that they might go to look over the flower beds and the garden of succulent vegetables. Then did the minister confess certain desires that were maturing in his heart. He had his pension. It would pass to his wife if he should be first to depart. He had his comfortable house and enough laid by for the days ahead. But what about other ministers? How did they fare in age and adversity? It was not his own but their future that concerned him. He wondered if a few thousand dollars could not be so invested with the Board that the spirit of New Year might not be carried on to others? And he did just that. He arranged to transfer the funds at once.

Then he talked of his faith in the unending New Years of life. "I have always felt that a tide of new life is constantly setting in," said he. "A vast creative energy makes all things new. It is thus that God shares his life with mankind. The new years will run their cycles. There will always be another springtime when the sower will follow the plowman. Summer and harvest are sure. I shall keep sharing this Infinite Life. I shall have a new satisfaction during the coming year in feeling that my New Year's gift will mean food, clothing and shelter for others. Their voices will be calling to me. I shall feel a new fellowship with these unseen friends. I shall be glad in their satisfactions and a new flame of gratitude will burn on the altar of my own heart. In fellowship with the Lord of Life we shall find a perpetual New Year and realize together the glad Christian experience of endless unfolding."

As the mother of my daughters and I drove away that night and left the old pastor and his wife alone, we had learned anew why people had always loved them and been helped by their united ministry. They were in touch with Him who says forevermore: "BEHOLD I MAKE ALL THINGS NEW."

*Introducing***LIFE LINES**

From the annual publication of The Council on Finance and Promotion for January reading

Each picture on these pages illustrates a readable, interesting, and humanly appealing page from the January booklet

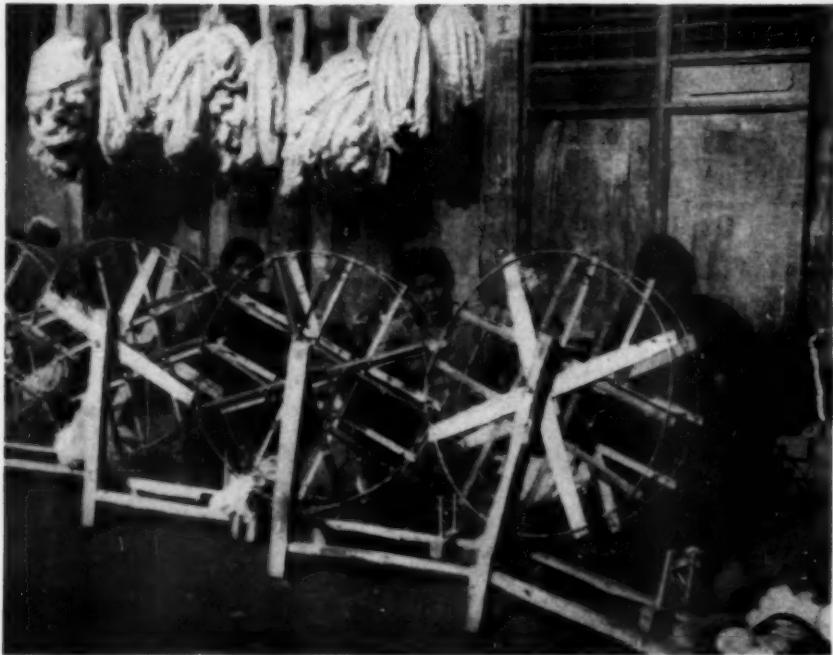
BELOW

A home missionary teaches a class of children at a camp of migrant workers such as are found in many areas throughout America. Millions of wandering men, women and children know only such a camp as home

**LEFT**

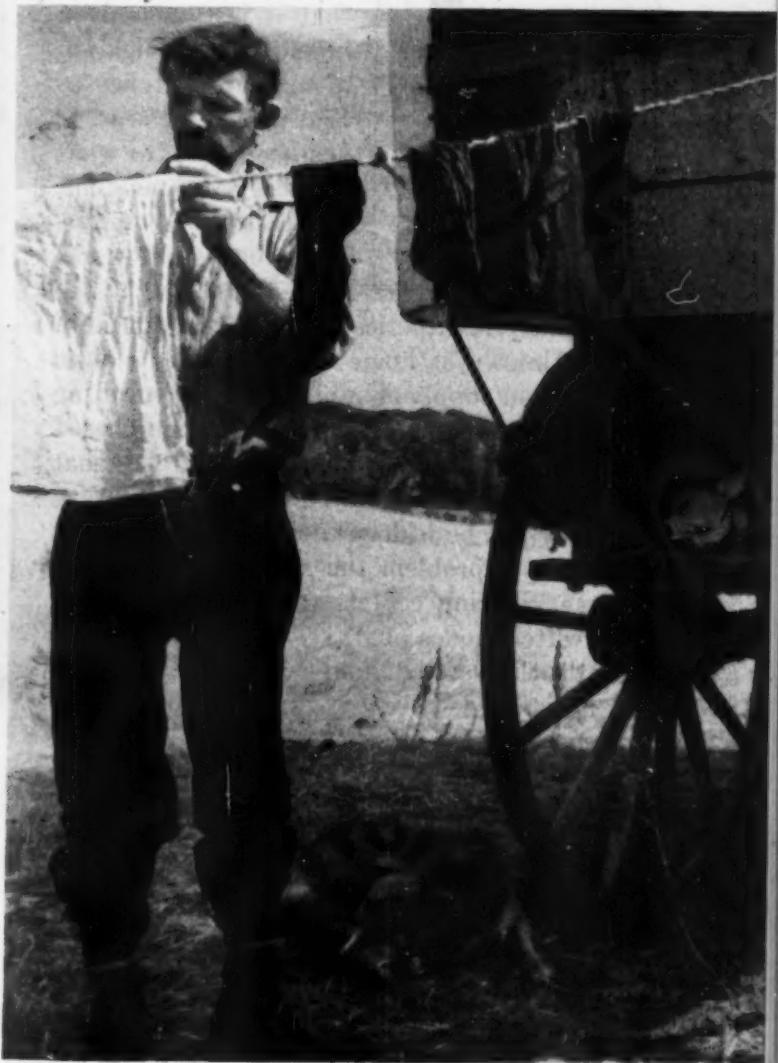
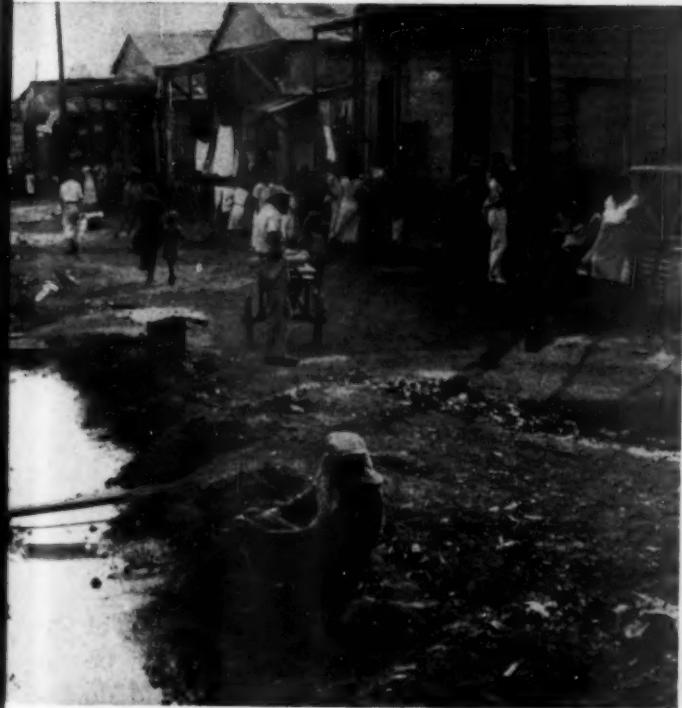
Class of juniors at Detroit's Christian Center for Negroes. It is taught by Mrs. Mattie G. Anderson who at the Wichita Convention last May was awarded a medal for distinguished service. See June issue, page 359





TOP: The famous Red Square outside the Moscow Kremlin. To the left is the cathedral of St. Basil and behind the crowd and not seen in the picture is the tomb of Lenin.

LEFT: A homeless bobo in an American city, each night facing the problem of where to sleep



TOP: Street scene in any one of India's hundreds of thousands of villages.

ABOVE: Street scene in a village of Puerto Rico, the poverty and low standard of living of whose people in some sections is even below that of China and India.

LEFT: Chinese refugee women learning new trades at the Shaobing Baptist Industrial mission.

RIGHT: A migrant father in a camp of migrant laborers at the close of the day helps with the family washing. Or perhaps he is a bachelor and is therefore compelled to do his own washing

The Back Yard Churches of America

An intimate, inside glimpse into the difficulties and problems confronted by the pastors of small rural churches in the United States

By LOUIS E. WATSON



HERE in the United States there exists today a mission field in our own back yard, colloquially speaking, that is just as truly a missionary obligation of all our churches as that across the seas. It is as important as what we call city missions, as challenging as missions to migrant workers, and as vital to Christianity in America as any other phase of what is known as home missions. It is a basic source of our supply of ministers and a recruiting base for the membership of our city churches. I refer to the small village or rural churches that are under the care of our state conventions.

It may not be widely known among Baptists how great a problem the small churches have become. Shifting centers of population, easier and swifter modes of transportation, and more recently the vast community upheavals due to the national defense program are forcing the state conventions to aid an increasing number of dependent churches. Without such aid they must close their doors. Some of these small churches have struggled along for years on part-time pastoral services. Other churches have pleaded in vain with the conventions for aid, for there has been no money available for them. So they have had to discontinue services. Often the closing of these churches has left the

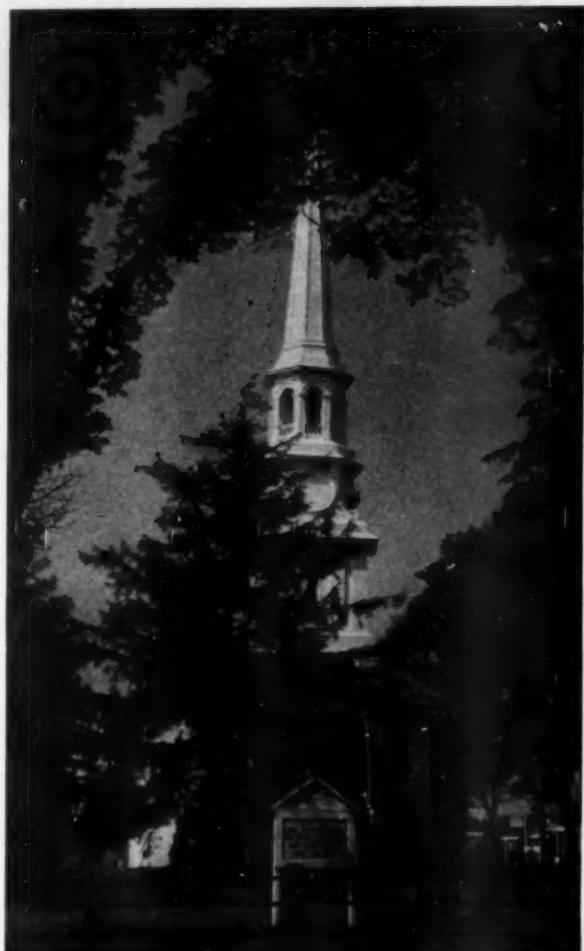


Photo by Chadwick Hansen

In thousands of isolated rural areas and little towns throughout the United States the local churches face a grave struggle for survival

communities where they were located with no religious services whatsoever.

The state conventions aid all they can. Yet there are still many churches which cannot be helped. Moreover, those which receive aid do not receive as much as they need. The seriousness of the problem can be understood more clearly when it is realized that if all the churches which need help should receive it, some of the conventions would be aiding fully a half of their churches. One convention in New England aids about one fourth of its churches, and another about one third. Some of the aided churches receive up to a maximum of \$160 per year for

pastoral support. Churches which maintain only part-time services receive a proportionally smaller amount. The salaries of pastors serving the aided churches are very small. They average less than \$650, and in some cases are as low as \$300 per year. Like the foreign field, the country or small village churches should be made a personal responsibility. Larger city churches could easily support partially, or fully, at least one pastor of an aided church.

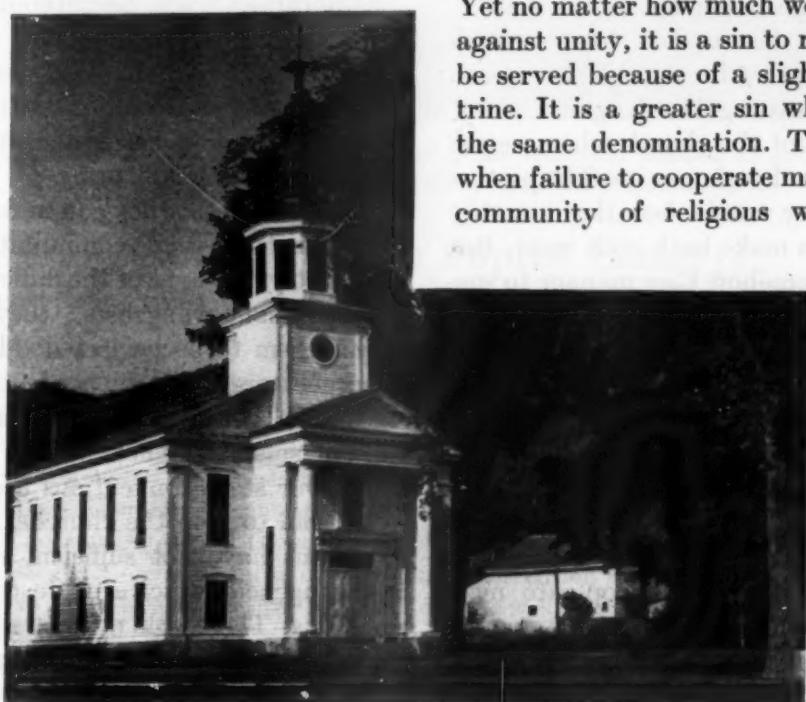
Readers of **MISSIONS** not familiar with conditions in the small churches may doubt whether what has been said here is based on fact. They have only to consult the annuals of the Baptist state conventions. And some who do not know conditions may think that some churches or pastors are taking advantage of the convention. Those who know how conventions function will realize without investigation how impossible it is to take advantage of the convention board which makes a careful survey of the church and secures regular monthly reports to show what is being done by the aid furnished the church. Only the most needy and deserving churches can receive aid.

In these little churches the most rigid economy must be practiced. Many of them raise less than \$1,000 for all home expenses, including

the pastor's salary. Year after year only a negligible amount can be raised for repairs and upkeep. There are few of the small churches which could not well spend several hundred dollars for a much needed repairs and redecorating. Dozens of smaller churches are ashamed of the small salaries they must pay their pastors. And almost as often the pastors are ashamed to accept even the small salary paid, knowing that for many members it means real sacrifice to raise their proportional part. Yet few complaints are voiced. What complaints there may be are seldom heard beyond the doors of the parsonage unless by fellow pastors in similar difficulties. Most of the pastors of small churches feel that they would like to use any spare time they had on Sundays to help a neighboring field where there is no pastor.

Many pastors are serving small churches which do not need their full time. These men are willing to help in adjacent communities where there is no pastor. Their salary does not allow such help to be wholly voluntary. In the few cases where it is sufficient, they would gladly help with no extra remuneration. A mere invitation is all that is needed. The only problem is transportation. Sometimes, unfortunately, slight doctrinal differences or denominational affiliations make such helpfulness difficult to arrange. Yet no matter how much we may be prejudiced against unity, it is a sin to refuse to serve, or to be served because of a slight difference in doctrine. It is a greater sin when churches are of the same denomination. This is especially so when failure to cooperate may deprive an entire community of religious worship. Often this

What is to become of these churches, many of them of dignity and beauty, and with a long history of service to their communities?



Today's great shift in American population caused by the national defense program is destined soon to make this church situation even more desperate

results in sects of fanatical character getting a foothold. And they are not slow to take every advantage of such situations.

It is not alone the needy churches which call for missionary supervision, but also churches which could support themselves if they could work in harmony. They are what might be called difficult churches. There is at least one such church in every convention. Some of these churches have several divisions, and all divisions are in difficulty with the others. It may be over issues of long standing, or they are ready to make an issue of anything that comes up. These churches need constant and careful supervision by the convention, and a wise, firm, steady, sympathetic, and independent pastor. The convention should stand behind him financially and officially to the end, whether that end is the ultimate reclamation or the closing of the church. In most cases a church that has been difficult can be reclaimed for the Lord, if it is led by a wise pastor who is independent of the whims of the church. Experienced pastors too often avoid such churches, and students are called instead as pastors. A young and enthusiastic student begins his ministry in such a church and soon his heart is broken. His whole ministry is affected. The church easily finds another unshorn lamb, and he in turn becomes another sacrifice. These things ought not be allowed.

The situation may seem dark for the small needy churches. It is that for the older members. Indeed I hear them say, again and again, "What is going to become of the church when we are gone?" But still the church goes on. The pastors of such churches may wonder how they can stay on, and continue to make both ends meet. But they do stay, and somehow they manage to survive. It takes faith, but God never fails. Ask any pastor of a small church how he feels about his charge and he will admit the need of money. He can not help doing so. And he rightly feels that he could do much more if only the church had larger resources and the pastor was not continually pinched for funds. But most of them could find ways of enlarging the work of the Kingdom, if they would cooperate more widely with their fellow pastors.

The writer of a recent article on rural life and problem suggested cooperative buying. The

suggestion is good and should be considered by pastors of rural churches. If they would cooperate with each other in the same denomination they could buy to better advantage. They might combine their bulletins, church calendars, and other supplies that come in hundred lots, because individually they can use but 20 or 30. It would be a great advantage if several pastors could go in one car, to meetings for pastors, instead of each pastor going in his own. A mimeograph, or a slide projector, and many other things could well be used for the service of several churches.

Many pastors of small churches feel that their boys and girls should have the advantage of such camps as are conducted for the World Wide Guild and for the Royal Ambassadors. Yet they cannot afford them. Their financially impoverished churches could not provide for even one boy or girl. I feel, however, that we can all have the same advantages, if we all want them. We pastors could establish small local camps for the boys and girls of our own associations. This would keep travelling expenses at a minimum. Board could be supplied for not more than \$4 or \$5 a week. Donations by the farm members of the churches would bring the cost down to \$3 per week, per person. Pastors and their wives could be the camp teachers. If a pastor cannot teach, he can cook, or act as supervisor. We can do it, I am sure, if we can get together in cooperation. Then perhaps one or two boys or girls who had made the finest record for the camp could be sent to the regular camp of R.A. or the Guild.

Many feel that they can make no evangelistic effort in their small communities, and so they do not try. Because of the difficulty of obtaining professional evangelists, they have allowed evangelism to be neglected. Most of our small churches are badly in need of special services. We must not neglect the evangelistic program in our small churches because of these difficulties. Our state conventions are eager to do all they can to help the churches. Where the conventions have not sufficient means, there are other agencies which are safe, consecrated organizations. These ask no guarantee, and impose no burden. In addition, it ought to always be possible to secure the services of a fellow pastor

from a nearby church. There is sure to be a capable and evangelistic preacher within easy travelling distance. If we do not want another pastor, the Bible schools and seminaries have students available at certain seasons. Surely some one of these suggestions are acceptable and none are beyond the means of any church. Finally, by all means, the pastor himself should carry on an evangelistic program all the time. If we fail here, we fail in all our ministry. Every agency must put evangelism first if the church is to survive, and there is no excuse for neglecting it. All of us can do far more than we have ever done before.

The well kept estate is that which keeps its back yard clean and productive, as well as its showy front lawn. The back yard of our Lord's estate here at home must not be cluttered up

with worthless, empty churches, or the distant mission fields as well as those at home will gradually become sterile also. As the small churches fail, the work on our mission fields must inevitably slow down. We want missions to go on, and to increase. We want to win all the world to Christ. One of the best ways to aid missions is to revive and to energize the small churches in communities which need the gospel but which have no shepherd. All these fields are white to harvest and, if God does not reap, Satan will. We cannot afford to reap only the distant fields. Neither can we reap only at home. We must heed the admonition to go into *all* the world. The mission fields need our help as never before. But to assure that help, we need to put a greater effort into the work of the small churches in our own back yard here at home.



The community may be small, but if the church is allowed to perish what will happen to religious life and moral standards?

Can You Write Baptist History?

An announcement about prizes offered in a new contest in writing the history of a local Baptist church

Can you write an interesting account of the history of your own Baptist church and tell the story within a limit of 3,000 words?

A prize contest is announced by the American Baptist Historical Society. It is open to any Baptist in the Northern Baptist Convention who is under 25 years of age. The history should cover the local church of which the writer is now a member.

A first prize of \$15 and a second prize of \$10 will be awarded by the Society for the two local church histories which are considered the best and most interesting by the contest judges.

Each history must first be submitted to the State Convention in whose area the church is located. The best history submitted in each state will then be submitted in the final contest for the entire conven-

tion area. The successful contestant in each state contest will be awarded a year's subscription to *The Chronicle*, the Historical Society's quarterly periodical.

All manuscripts must be mailed not later than December 31, 1942.

For further information write to your State Convention Secretary, or to President R. E. E. Harkness, American Baptist Historical Society, Chester, Pa.



THE LIBRARY

Reviews of Current Books and Announcements by Publishers



Good Neighbors, by HUBERT HERRING, is a remarkable book about Latin America. Public interest in South America, its political history of the past 50 years, the Good Neighbor policy of the United States, and now the fear of German expansion into the western hemisphere, all have promoted the writing of many books on the lands and peoples of Latin America. This is one of the best. Its enormous amount of factual information, picturesque descriptive writing, and breezy journalistic style make every page delightful reading. A remarkable prologue is a literary gem as well as a thoroughly provocative dissertation on how the Good Neighbor Policy suddenly assumed transcendent importance with the rise of Adolf Hitler. Its concluding chapter on South America and the United States raises disturbing questions which Dr. Herring wisely refrains from answering because the answer is locked in the pages of a history which today moves too swiftly for the comfort of mortal man. Disquieting also are numerous pages in which the author discusses the dictatorship trends in South America. One of its dictators frankly regards democracy as a fantasy which no longer has a place in the world today. Democracy is stagnant and totalitarianism is progressing rapidly over the entire world. There is not a country on earth which is not seeking its man of destiny, no people which is not clamoring for a Caesar.

Dr. Herring believes that in the struggle between the United States and Germany for the economic domination of South America the

dictators "will wait and see how the battle goes. They will side with the winner, with those who offer the best terms." In this book the three major countries, Argentina, Brazil and Chile, are considered more extensively while shorter sections are assigned to all the other 17 lands in South America and what is known as Latin North America including the West Indies. Even the little country of Santo Domingo with its dictator Rafael Trujillo and its refugee settlement for European Jews is admirably summarized and described. Not to be overlooked is the interesting item about the President of Colombia who terminated diplomatic relations with the Church of Rome shortly before President Roosevelt inaugurated them. Political conditions, résumés of turbulent histories and revolutions, economic resources, social and religious trends, as well as the place which all these countries have in the world political upheaval of our time are

analyzed and discussed inspiringly and comprehensively in an exceedingly informing book that approaches, if not actually arrives at, that desirable quality of indispensability. (Yale University Press; 381 pages; \$3.00.)

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The Kingdom of God and the American Dream, by SHERWOOD EDDY, is "an outline of American history from a religious point of view." Three basic philosophies underlie America's historic development. One is American Christianity which the author describes as "a movement rather than an institution, gospel rather than law, practical rather than theological, dynamic rather than static, emphasizing faith as well as works." The second, commonly known as "democracy," is founded on the declaration of independence and the principle of "liberty and justice for all." These two would together have created and established a mighty commonwealth had not a third and an opposing way of life become firmly entrenched. Crass individualism, mass materialism, the unchecked growth of selfish capitalism and its resulting social injustices have interfered both with the full development of the American dream of democracy and the expansion of the Kingdom of God on the American continent and have continually prevented the assuring of liberty and justice. What President J. G. Schurman of Cornell wrote 40 years ago is still true, "Waning Christianity and waxing materialism are twin specters of our age. The love of money and the reckless pursuit of it are undermining the national

*Kenneth Scott
Latourette's New Book*

THE UNQUENCHABLE LIGHT

What is likely to happen to the Christian movement in the age before us? "The greatest living church historian" gives a considered prediction based upon the evidence of Christianity in other periods of change.

\$2.00

HARPER & BROTHERS

character." Profoundly applicable today is Dr. Eddy's quotation from the French visitor De Tocqueville who a century ago described his impressions of America, "America is great because America is good. If ever America ceases to be good, America will cease to be great." In this review of history the author includes considerable debunking realism. Concerning the Constitution he quotes Prof. C. A. Beard, who appraises it as "an economic document drawn with superb skill by men whose property interests were immediately at stake." Dr. Eddy's own conclusion is doubtless correct, "The people never wrote, authorized, or ratified the Constitution by popular vote." On the other hand his tributes to America's great leaders are heartening and reassuring at a time when the greatest of men have been subjected to the debunking process. The book was written and published before Germany embarked on war against Russia. Were it written now some of the discussion in the final chapter on The Twentieth Century might be modified. Nevertheless the author's summary of America's duty in the present crisis seems unassailable:

The most desperate need of the world today is not for money, nor munitions, nor material things; but in the realm of spirit where we are weakest. It is here that we need renewal, reformation, and moral revolution.

Nobody will disagree with him when he concludes that the one clear lesson of today's events is that *America must put her own house in order*. This is probably Dr. Eddy's most stimulating and informing book. It should be of immense value to people who are desperately anxious to know America's place in today's titanic conflict between dictatorship and freedom. (Harper and Brothers; 319 pages; \$2.90.)

Gist of the Lesson 1942

by
R.A. TORREY

Insist on the ORIGINAL. Forty-two Years' Supremacy. Never equalled. Condensed Thought, Digest and Text of Lesson. Full Exposition. Other features. Flexible Binding. 35c. Postpaid.

FLEMING H. REVELL CO., 158 Fifth Ave., New York, N. Y.



Baptists: Their Message and Mission

by HILLYER H. STRATON, pastor of the First Baptist Church in Detroit, is a book that every Baptist should own, read, and study. It would be well to provide copies for persons requesting church membership, and require that they familiarize themselves with its content. The book is easy to read and is full of invaluable information. The history of Baptist beginnings, and the ideals and principles adhered to are traced back as far as the 13th century. The growth and development of these practices and doctrines are followed down to the present time. Names of prominent Baptist leaders, such as Robert Browne, John Smyth, Roger Williams, etc., are introduced and the contribution they made to the "faith" is appraised and evaluated. An admirable feature of the book is a comprehensive outline which tells how Baptists are organized throughout the world, the principles for which they stand, and the type of work they are doing. Members of the denomination are called upon, in the light of their noble heritage, to prove competent, as their fathers did, in ministering to world needs and emergencies. Those who do not understand our Baptist "machinery," our convictions, and teach-

ings will be delighted with the fair and intelligent discussion on these subjects. The volume tells who we were, who we are, what we believe and do, and will do as long as we are true to our heritage. (Judson Press; 179 pages; \$1.25.)

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I, Nathanael, Knew Jesus, by VAN TASSEL SUTPHEN, is a dramatic presentation of the life and ministry of Jesus, as seen through the eyes of a disciple. It is far from being an historical novel. He is so interested in presenting the kindness, tenderness, and other human characteristics of Jesus, often lost in weighty theology, that he sometimes sacrifices the historical. To receive the greatest value from this volume the reader must be able to differentiate between fact and fiction. The picture of the world in which Jesus lived, with its geographical beauty, and its fascinating customs, are graphically portrayed. (Revell; 352 pages; \$2.50.)

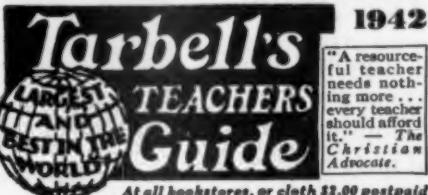
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Good News for Bad Times

by FREDERICK KELLER STAMM, is a compilation of 40 abbreviated sermons preached by the author in his church and to his radio audience. He is a pastor in Brooklyn and conductor of the nationwide radio program "Highlights of the Bible." The sermons are grouped under ten divisions and their depth and relevance for days when "false philosophies seem to have the upper hand" are suggested by the titles, such as Behold the Man!; Victorious Living; Believing Where We Cannot See; Ladders to Heaven; Let the World Shake. The Christian faith is set forth in positive terms with interesting and apt illustration and pointed application. These messages will renew the faith of Christians and should have strong appeal also for those outside of organized church. Harper and Brothers; 205 pages; \$1.50.)

(Continued on page 63)

INTERNATIONAL SUNDAY SCHOOL LESSONS



At all bookstores, or cloth \$2.00 postpaid

F. H. REVELL CO., Fifth Ave., New York

Life Began at Fifty!

An unusual story of an American Japanese who after years of hard labor and much misfortune, entered college at the age of 50, worked his way through, prepared for the ministry and then served faithfully and well on an island in Puget Sound

SITUATED in Puget Sound, that great body of salt water which forms the natural harbor of Seattle, rises picturesque Bainbridge Island, a huge assemblage of Douglas firs protruding out of the placid blue waters. Its beauty is accentuated by the background of the soaring Olympic Ranges. Looking toward the East, some nine miles away the rugged charm of God's wonderland is punctuated by the thriving metropolis of Seattle. Today, Bainbridge Island is one of the meccas of Seattle's business men as they commute daily to and from their work. It is noted for its strawberry growing industry.

One may live in a town all one's life without knowing of the rich and romantic lives which constitute a part of it. As people of this Island, daily pass a little colorful church of red, green and white, situated a few hundred feet from one of the main highways, perhaps only a few have wondered as to its history or purpose. Many times they may have seen little Japanese-American children going to Sunday school, or young people congregating for their services. But few are aware of the man responsible for it.

Behind this little building and the service which it renders to the Japanese people of this community stands a Japanese Christian pastor, now 78 years of age. It is a monument to the dream of a Christ centered man who undertook Christian training at the age of 50. The church is a tribute to this man of vision who at the age of 62 started the structure.

As we enter into the church lot, the first impression is that of myriads of flowers in well kept beds. Yonder is a small greenhouse where chrysanthemums are growing. And busy tending the flowers is our pastor, the Rev. Kihachi Hirakawa. He greets us graciously. There is

By TSUTOMU FUKUYAMA

dignity in his bearing and a saintliness which radiates only from one who has lived close to God. He invites us into the little chapel which constitutes the first floor of the building. The second floor furnishes his living quarters. In the



Pastor Kihachi Hirakawa and two Sunday school pupils in front of the Japanese Baptist church which he built on Bainbridge Island



Tsutomu Fukuyama, now a student in the Berkeley Baptist Divinity School, who writes this tribute to his former pastor

quiet of a beautiful chapel consecrated by the sacrifice of countless hours, the venerable pastor relates his life experiences.

It was on a hot summer day in 1890, at the age of 26, that Kihachi Hirakawa turned his face from Japan toward America. With a far-off look of reminiscence, the pastor tells of his feelings on landing in America, "My heart was full of joy and gratitude, and my long cherished dream was realized!" One of his first experiences was that of working in the famous Port Blakely lumber mill on Bainbridge Island. Here he made his first home, and after seven uneventful years of labor he returned to Japan to his wife and friends.

Asking him as to his religious affiliations during this early period, his reply was, "Almost all of the generations of our family were religious, especially my father and grandfather. They were earnest believers in Buddhism. As for myself, I was never interested in religion. During those first seven years in America, my heart was hardened against all religion."

Returning to America from his visit to Japan, nine more years elapse in labor at the mill. Shortly after his wife came also to share in the community life. During these years, through the influence of Christian friends and Christian literature, a change came over Kihachi's attitudes towards religion. There was now a sizable Japanese colony at Port Blakely and in 1901 a group of men including Kihachi undertook to raise money and build a small wooden church. On one side of Bainbridge Island is a narrow pas-

sageway bounded on both sides by verdant green Douglas firs. In the clear cold water which sweep through this channel, Kihachi and two others were baptized.

About 300 workmen, with eight or nine families constituted the Japanese colony at Port Blakely. Beginning with three little girls, ages four, five and six, Kihachi started a Sunday school. For ten years he faithfully carried this responsibility, during which time the enrolment reached 30 members. In the meanwhile Kihachi was preparing for greater service by studying in the evenings, after his daily working hours. In 1905 he and his wife moved to Seattle where he accepted the position of secretary at the Japanese Baptist Church. This entailed heavy responsibilities for it involved among other things caring for Japanese immigrants.

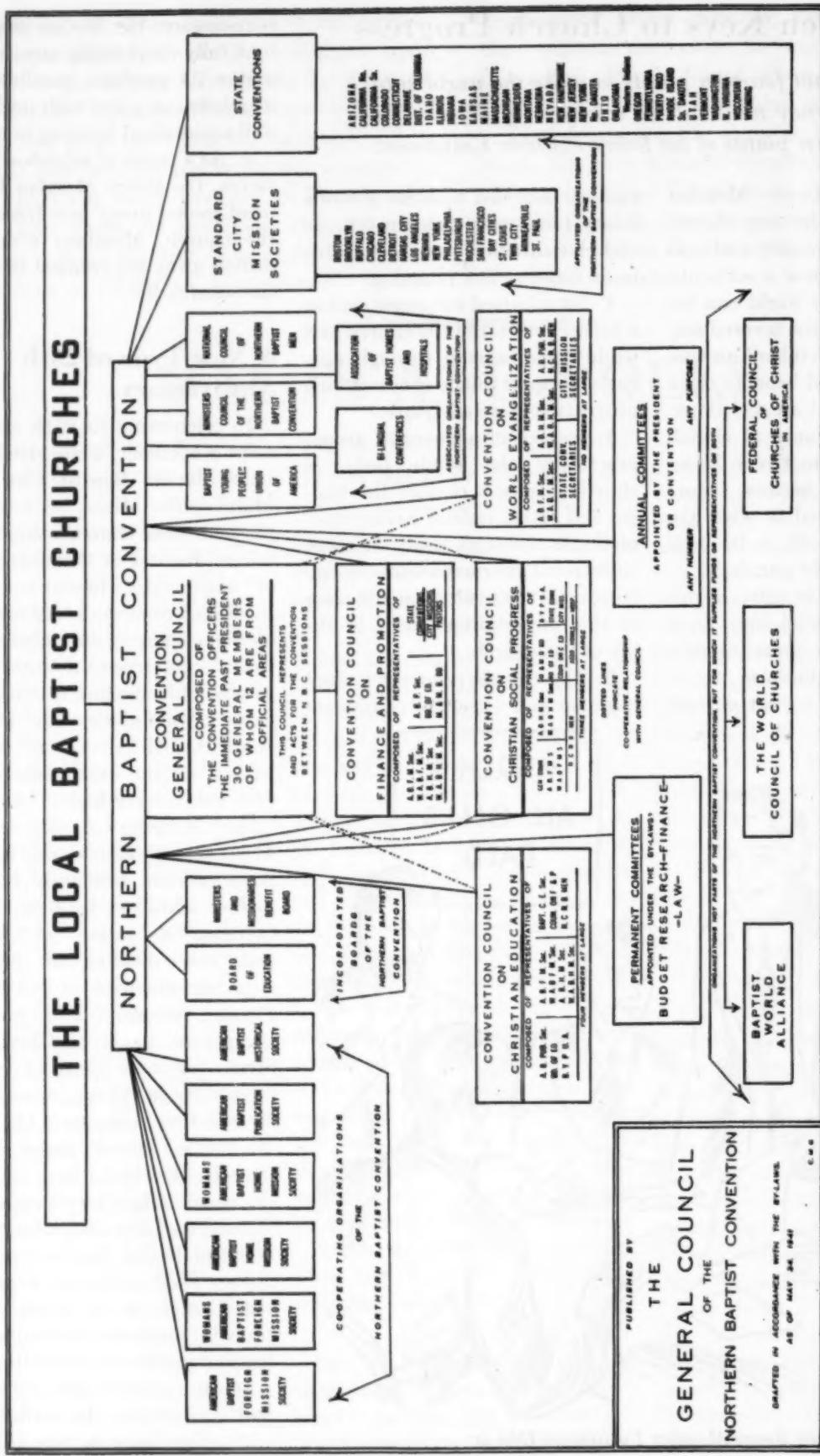
Then came stormy days. Unwise economic moves plus the ill-health of his wife created heavy burdens. She was unable to walk or move her body and her back was constantly wracked with pain. After his own long working hours, Kihachi would remain by her side, nursing and comforting her through the hours of the night. Thinking that treatments in Japan might help, he arranged for her to return. Death came within a few months in her native land.

Without a family, himself broken in health through overwork, and 50 years of age, Kihachi faced a dismal future. Then came an opening for what he had so long yearned, training for Christian service. In 1914 Kihachi traveled east to William Jewell College in Missouri. The next four years were perhaps the most grueling years of his life. Working one's way through college is always difficult, but language handicap imposes a double burden. But he persevered and after finishing William Jewell, he entered the Moody Bible Institute in Chicago. Those years of preparation, from 1914 to 1923, he says, "marked the mountain-top experiences of my life."

Returning to the Pacific Northwest, Kihachi Hirakawa served two years at the Japanese Mission in Tacoma. Then he went back to Bainbridge Island, that old home where he had spent 16 years of his earlier life, the place filled with treasured memories and consecrated by his acceptance of Christ. Year by year he has paint-

THE NORTHERN BAPTIST CONVENTION AND ITS ORGANIC AND COOPERATIVE RELATIONSHIPS

THE LOCAL BAPTIST CHURCHES



The above chart is a revised draft of the denominational chart prepared five years ago by Recording Secretary Clarence M. Gallup of the Northern Baptist Convention. The new chart added several new organizations, such as The Council on Christian Social Progress, and clarifies the new status of others, such as the American Baptist Historical Society. The chart is printed on a sheet of paper somewhat larger than this page and copies are available free on request to Dr. Clarence M. Gallup at 152 Madison Avenue, New York City. The previous edition was in great demand. More than 2,000 copies were printed and distributed for use in classes, assemblies, and group conferences, and for individual reference.

(Continued from page 43) the community the church promised to all who came, "two weeks of intellectual and spiritual refreshing." Judging by the enthusiastic reports that have come from those who were present, that promise was fulfilled. Week night attendance filled the church, while on both Sundays during the conference period the attendance taxed the church capacity.

Just before Christmas last year, Pastor Eaton proposed to the church that as a Christmas missionary offering each member give an amount equal to the value of the highest priced gift to some family member, relative, or friend. The church accepted the challenge. The result, writes the pastor, "was an amazing offering." Here is another idea that other churches might well adopt.

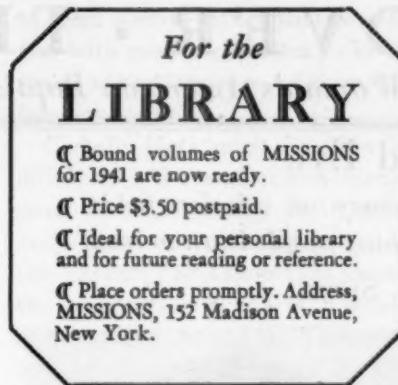
Unified Budget Gains

The end of November brought another encouraging report of receipts on the Northern Baptist Unified Budget. The gain for the last month reported on is nearly 10% and the increase for the six elapsed months of the fiscal year is almost precisely the same.

If our giving can be made to increase at a little higher rate, it will be possible to go to the Northern Baptist Convention at Cleveland with the most favorable financial report the denomination has had in more than a dozen years.

He Preaches with Pictures

From the faculty of Bacone College the Council on Finance and Promotion has secured the services of a visualization expert in the person of Edmund C. Shaw. He lived in Boston, Mass., all his early life and received his education in and around that city. He graduated from Tufts College, Boston, in 1935, majoring in education, and received his Master's Degree in



1936, with thesis on visual education. Graduate summer courses at Boston University followed. For the next three years he was a member of the faculty at Bacone College for Indians, in Oklahoma, teaching college English, education, and dramatics. For the past two years he has served as Principal of the Elementary School Department at Bacone College, teaching all the grade subjects, college education courses, and supervising the Practice Teaching Program. Mr. Shaw produced all the publicity materials for the college, including motion pictures.

For nine summers he has travelled extensively in the western part of the United States, particularly in the Indian country of New Mexico and Arizona. In September he joined the staff at Baptists headquarters in New York City, as Special Assistant in Visualization. His work is to prepare and produce all kinds of visual materials, including still pictures, colored slides, and motion pictures, which will serve to interest Baptists in the missionary activities of the denomination.

Good Work of Laymen

There was a series of simultaneous men's dinners in Ohio, sponsored by the State Council of Baptist Men, of which Mr. V. J. Goodridge, Vice-President of the Dollar Savings & Trust Co. of Youngstown, is chairman. In the various associations the men met

on the same night and used the same topic "Baptist Men of Ohio, What of Tomorrow?"

A group of 100 men from the Ashtabula Association met in the First Baptist Church of Ashtabula. As a part of their program they took an offering for the World Emergency Fund, which amounted to \$30.75. Discovering what the men had done, the women of the Ashtabula church, after paying the actual cost of the food which they served, added \$14.25 to the offering of the men, making a total of \$45.00 for the World Emergency Fund, which came from this men's meeting of the Ashtabula Association.

Rev. Floyd L. Carr says that in the Baptist Church of Phoenixville, Pa., Mr. George F. Adams, who is the key man of the brotherhood, sent out a communication to each member of his men's class, enclosing a supply of envelopes, one for each Sunday up until December 7th. He appealed to the men to put a sacrificial offering into each envelope and bring it to church on the designated Sunday.

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The Foreign Missions Conference and the Home Missions Council of North America will hold their annual meetings in Trenton, N. J., January 9-13, 1942. A joint Missions Field Day will be observed in the churches of Trenton and vicinity on Sunday morning, January 11, 1942, and a mass meeting in the evening. On Monday the two groups will conduct joint sessions for the discussion of its world problems. The Home Missions Council will hold separate business sessions January 9th and 10th, and the Foreign Missions Conference January 12th and 13th. Ministers and laymen and women in the vicinity of Philadelphia, Pa., and Trenton, N. J., as well as those living at a greater distance, will receive cordial welcome.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The Third Eye

The terrific problem of illiteracy on mission fields and how missionaries are helping people learn to read

By HAZEL E. SMITH

THE yearly district association meeting is in session with approximately 1000 people present. They carry on the business, listen to reports, make plans for the next year's educational and evangelistic efforts. A stranger would be amazed to learn that at least 50% are illiterate. Only a handful of the women can read and write. Many of these people are first-generation Christians who were reared in villages where there were no schools so they cannot read their own Bibles and hymn books.

This is the condition which confronts the missionary and the educated Christian leader in many parts of Assam. How can an illiterate Christian grow in knowledge of the Christian way of life? How can his superstitions be replaced with sound Christian teaching? Adults have no time to go to school. But they want to learn to read the Bible, and would do so if a quick method of learning could be devised.

Then comes the news of Dr. Frank Laubach's phenomenal success with teaching illiterates in the Philippine Islands. An individual method, whereby each one who learns teaches another. Whole tribes become literate in a few months. Can this be done in Assam?

There are difficulties, of course. Assam is a province of many different languages where the need for a literacy campaign is very great. According to the 1931 census, out of a population of 9,250,000 just under 700,000 were literate. At the present rate of progress, it would



Hazel E. Smith

take 200 years before even half of the population of Assam over five years of age is literate.

The nationalist leaders of India are deeply concerned over this problem. In many sections government has initiated literacy campaigns. In Assam a campaign was started in 1938 with great enthusiasm, including parades and holidays from school when the boy students were supposed to go to the villages to interest people in learning to read. But after the first enthusiasm wore off, little evidence was seen of steady constructive work. One of the reasons why was that methods found successful in teaching children were employed in teaching adults. Dr. Laubach's experience demonstrated that a very different method is needed with an adult. He is not stupid. He is clever enough to manage the affairs of daily life and earn his own living. He simply has not had a

chance to learn to read. Given a chance, he will learn more quickly than a child.

Picture charts are the chief device used in the Laubach method. These charts must be carefully prepared. Every word used must be well known. The pictures must be easily recognized as being the objects intended. The order in which the words are presented must be such as to catch and hold attention. The Assamese chart, worked out by the teachers of the Satri Bari Girls' School in Gauhati, Assam, has a list of words opposite a list of pictures. A story is told by this chart, bringing in each pictured object in its turn. "A man went to the bazaar to buy bananas and a bundle of firewood. When he returned home he found that the cow had broken into his house. He picked up his umbrella to chase the cow." The articles pictured are bananas, firewood, cow, house, umbrella. Each of these has a different beginning consonant sound. After telling the story the teacher points to the pictures again and tells the learner that next to each picture is written the name of the thing. He names them off again to the learner. Then he asks the learner to name them, to make sure there has been no misunderstanding. Then the teacher covers the pictures and asks the learner to "read" the names of the objects. Because he remembers the story and has made associations between the different objects, he can name off the words. The teacher praises him for this achievement. There is no thought of testing and no attempt to see if the words can be individually recognized. They could not be, of course. The learner is given a copy of the chart and asked to take it and teach as much as he



An illiterate woman in India learning to read a Laubach chart

has learned to some one else that same day. He cannot go wrong for he has the pictures in his hand. Teaching some one else fixes it in his own mind.

The second lesson teaches the consonant sounds combined with the various vowels. This, too, is done with the use of words and pictures. Since this closely resembles drill work, a good device is to sing off the sounds to a tune familiar to the learner. For the Assamese chart we found an Assamese nursery song about bread and butter and sugar, which mothers sing to their babies. The learner and teacher sing together: "Kaw, kah, key, keey, koo, kooo, kay, koy, koh, kooh." The consonant is changed each time according to the beginning letter of the words which were learned the day before and of which he has the picture before him.

The learner is amazed at his progress and he must be kept in that state of mind by constant encouragement and praise from the teacher. His next step is reading simple sentences. He reads by syllables, constantly referring back to the chart for help. This makes him a slow oral reader as he has learned

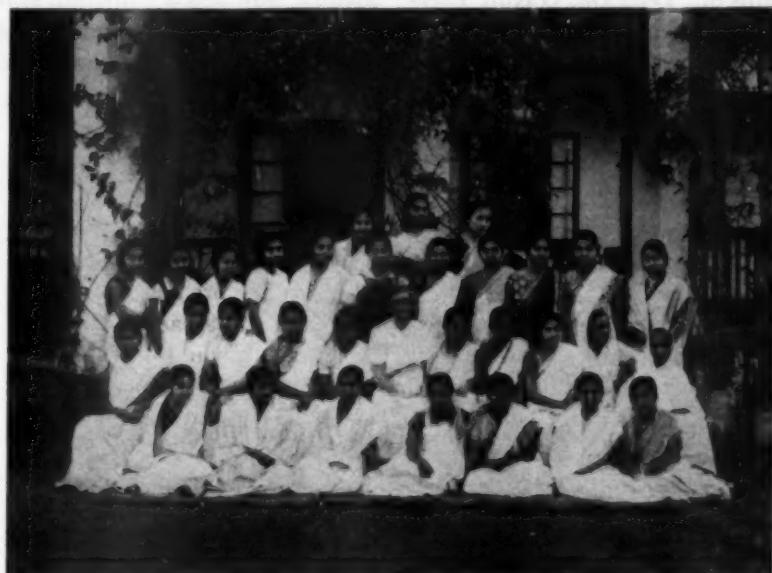
to read sounds rather than words. But with practice he soon picks up speed as the language, of course, is familiar to him.

Certain facts must be kept in mind. Both the teacher and learner must be enthusiastic. Instruction must be given in the language of the learner. For Assam that means the preparation of charts in scores of languages. Rev. J. E. Tanquist, one of the missionaries to the Nagas, met Dr. Laubach in India and inhaled some of his enthusiasm for the work of making adults literate. He gives as his opinion that a properly conducted literacy campaign among the hill tribes "will practically wipe out illiteracy among the Christians within five years, will stimulate spiritual growth immensely, and will make Christianity attractive to the non-Christians in a measure the import of which we cannot foretell."

In other parts of Assam a beginning has been made. A chart has been prepared in the Garo language, but not yet printed. In the Assamese language a chart based on the Bengali one was prepared and printed. One thousand of these had been sold within a year after

printing, but that did not mean that one thousand persons began to learn to read. Persistent effort is required in order to carry through a campaign to a successful conclusion, i.e., to produce literate adults. That has been done, in the town of Nowgong where under the leadership of Miss E. Ruth Paul about 50 village women learned to read the charts and simple sentences. Miss Paul prepared five Bible stories in simple words which the adult could easily read.

After that, what? Pitifully little in the way of inexpensive literature in simple language. In America with its wealth of printed material, daily newspapers, magazines, cheap editions of books, public libraries, it is difficult to imagine a lack of reading material. The Assamese, of course, have written histories and books on philosophy and religion, but these are not in the everyday language of the people nor within the range of their purchasing power. The papers which Dr. Laubach produced in the Philippines with information about farming, health and news items are excellent examples of what is needed in Assam. (Continued on page 63)



Students at College Hostel in Gaubati, Assam, who belong to the small minority in Assam with a college education

TIDINGS



FROM THE FIELDS

A Homeless Church Finds a New Home

Made homeless three years ago when a highway was widened to the World's Fair, the First Italian Baptist Church in Brooklyn, N. Y., is finally established in a new building

THE widening of a highway that originally led to the World's Fair made necessary the razing of the Dietz Memorial church at 18 Jackson Street. Since 1911 this had been the home of the First Italian Baptist Church of Brooklyn. For three years this faithful group of believers had moved about with no real church home. Finally on December 22, 1940, a day long to be remembered, the people moved from their temporary quarters to the new church at 140 Devoe Street. On that Sunday morning friends and members of the church and congregation formed a parade led by the band of a neighboring church. To the strains of "Lead On, O King Eternal" the triumphal march began. As the procession approached the

By DOROTHY H. SANGREN

church the bell from the old building, which now had a place in the new, began to ring and the band played, "I love to Tell the Story." Worshipers entering the new temple must have realized that they had a story to make known to the people of the community.

That night one of the older members said: "It has been a great day! I cried like a baby—I couldn't help it." A younger member who joined the church when a boy, also confessed to weeping. "I couldn't keep the tears back," he said. This man, who suffered much persecution for his loyalty, now has a Christian home of his own. An old woman, who speaks no English, put her fingers

to the floor as she entered the church, kissed them, and then expressed her willingness to die, since she had been permitted to come into the new church.

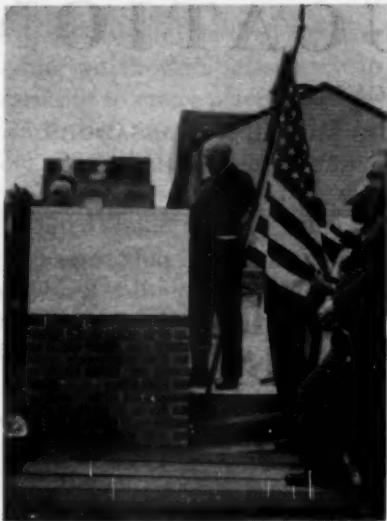
The new brick building has an auditorium that invites one to worship and six well lighted, good-sized classrooms that may be used for Sunday school or group work. This section of Brooklyn is predominantly Italian and Jewish. The former are of Catholic background, but many have lost interest in the Catholic church. Recently a young man told Dr. Antonio Mangano that after attending the Baptist church for several years he saw something in these people which made them different from others, and he wanted to confess Christ in baptism and become a member of the church. Last spring eleven young people were baptized.

The First Italian Baptist Church of Brooklyn started as a mission in the home of Mr. Di Giacomo, in one of America's "Little Italy's." When the group became too large for the shop, they were invited to carry on the work in the factory of Mr. E. Reed Burns. Finally a chapel was secured in 1903 on Union Avenue.

Dr. Antonio Mangano, the founder and organizer of the church, is a spiritual genius who has directed the work with sacrificial devotion. With such a man as leader it is little wonder that the First Church is looked upon as the mother of all the Italian Baptist Centers in Brooklyn. Her members are found also on the Pacific Coast, in the Central West, and in a number of Eastern States. Among



Rev. Salvatore Silvestri, Dr. C. H. Sears, Rev. S. B. Hazzard and Dr. Antonio Mangano leading the procession to the new Church



Dr. Antonio Mangano laying the cornerstone of the new church

these former members, who have carried the spiritual influence of this church far beyond New York City, are doctors, teachers, nurses, social workers, and ministers. People who once scoffed, ridiculed, and denounced the church, now have become its ardent friends and most generous supporters.

Too Much Good—

A Greek Mother's Tribute to the Christian Center

By EDITH NORTHRUP

A GREEK neighbor, as she brought her little girl to the Baptist Christian Center in Los Angeles, said to me, "Here, I give ten cents to the school. You do us too much good. I no can help much, but I like my kids come here. I give something when I can." Again and again she has said, "You do us too much good. You teach my kids good things. I like them come all the time."

That same neighbor of ours fainted on the street-car some months ago, probably from lack of food. Her husband has twice been hurt in accidents so that he lost many weeks of work. Theirs is one of the few families in the neighborhood to refuse government help.

Two boys are at the head of their classes, one in junior high and the other in senior high school. In spite of poverty, they have a philosophy and a smiling faith which guides them through trouble. "Life is sweet sometimes and sometimes sour," the father put it one time, "but we're all God's children and he knows the reasons. We just gotta learn how to take it." And they do!

The coming year will be one of great change in our community. Already houses are in ruins around us—not from an earthquake but from the work of the Federal Housing Authority. In a few months there will be new streets laid; a few months more, new two-story apartments erected. At the end of 1942 there will be clean, new dwellings for 800 families. It will be a different neighborhood!

During the transition, of course, our people are forced to find other homes; this is affecting about two-thirds of those with whom we formerly worked. Many will not return, since none but citizens are eligible for the new project. Fortunately there is no restriction *as to race or color*, only in citizenship. In a sense it is disheartening to lose contact with so many. In another sense we cannot feel that anything is lost, for the work of the past year has already taken effect in the

lives of people who are now scattered. We look forward with the realization of a great challenge to the work in this new community. With 800 families, many of them out of touch with Christ and the church unless we help to establish that touch—there is a field which will demand the utmost of our time, and strength.

One Girl's Sacrifice

From Carbondale, Ill., comes the story of one girl's sacrificial gift to the World Emergency Fund. She is a member of the Olney, Ill., Baptist Church. She is only 18 years of age and has the task of keeping a country school building clean, for which she receives 50¢ per week. Less than two months ago her pastor, Rev. L. C. Boergadine, announced the World Emergency Fund and described what its mission was, emphasizing especially how much a dime would do to save a starving child in China. This girl, a widow's daughter, was moved and asked for a folder following the service and has already turned it in filled and asked for another. A friend writes: "This means that she has given a full half of her income and this is real sacrifice. The congregation of her church was moved to tears because of this incident. It will meet its quota."



Members of the congregation entering the new church

MISSIONARY·EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

The National Missionary Reading Program

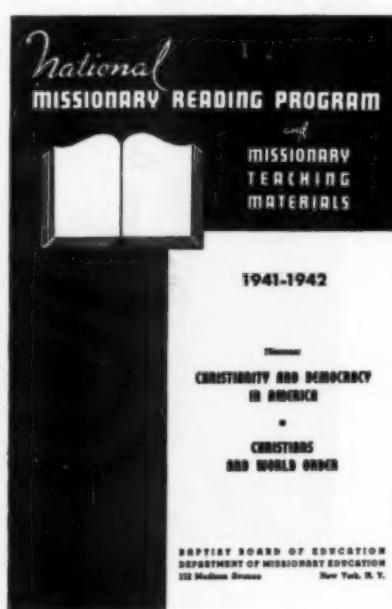
By MAY HUSTON

JUST when and where did the National Missionary Reading Program of our denomination start? The question is often asked. The emphasis must be placed on the word national since missionary reading had had its place for many years before lists were prepared. Some of us can recall how Mrs. Helen Barrett Montgomery stressed the importance of reading missionary books during the time she was teaching in interdenominational summer conferences before Baptist summer assemblies had reached any such proportions as now exist. During the period 1914-17, definite plans for promoting reading were made by New York, New England, West Central and South Pacific Districts. Mrs. Martha Barnes, Mrs. J. A. Lapham, Mrs. Grant Edmonds, and Mrs. George W. Coleman were all active along this line. At that time several Districts were choosing their books and printing their own lists, but few records were kept so very little information is available.

With the organization of the Department of Missionary Education in 1919 the Districts began to ask why one list could not be printed for all of them and the Department was asked to take charge of it. During the years immediately following 1920 the Department unified, graded and printed the lists. In 1925-26 the Department was requested to assume full direction of the program.

While the Department did not favor prizes for reading contests, it

was felt that the increased circulation of books and the keen interest being developed in the various districts justified their continuance, especially as the prizes were usually books. While sometimes there was too much stress on credits, there were too many by-products not to be recognized. For instance, the writer recalls an incident in the church in Roselle, N. J. One of Kagaawa's books appeared on the current list. The women read it and immediately asked for more of his books which they read with great interest, but with no expectation of credit or prizes. Other similar experiences and the growth in the reading seemed to justify the continuance of the Prize Contest idea until 1936 when the term "Reading Program" was substituted even though credits were continued.



The anxiety of publishers to get their books on the lists evidenced that missionary reading was yearly taking on more prominence. They often asked the Department to read a manuscript, saying they could afford to print it if it were put on the lists. They gave and are still giving excellent cooperation. Public libraries have also helped to promote the reading by having a shelf for missionary books, often in a prominent place and in some instances, by allowing a number of books to go to a church for circulation with a responsible person in charge of them. Many librarians send for the new reading lists in order to buy some of the books recommended. From the beginning, there has been a distinct effort to list books which would furnish background for the study theme of the year and to give inspiration.

Figures do not tell the whole story because there are always people who feel that reports are not important and therefore do not send theirs in. But such as have been compiled show a steady growth. In 1920-21, churches totalled six hundred with 21,728 readers and 48,821 books read. Twenty years later, churches totalled 3,379 with 198,425 readers and 1,328,432 books read. Yet the most important results of such reading cannot be tabulated. How many young lives have been touched and ennobled by stories of missionary heroes or heroines can never be even roughly estimated. How many older Christians have had their faith strengthened and fortified can never be told. Foreign missionaries on furlough, speaking in churches

• MISSIONS

have often expressed their joy over finding worth-while missionary libraries in so many places. The demand that the latest and best books be included in the lists have shown an increasing intelligence and interest and made necessary a supplemental list in the middle of the year. On the whole, the inspirational values have proved that the effort has been worth while.

No attempt will be made to give a complete treatment of methods in this article, but a few of the more obvious may be mentioned. Churches can help others by sending to the Department any unique or successful plans which can be passed on through *Missions*.

1. Appoint a person who is not only an interested reader, but who will be discriminating in recommending books. Thus *China Shall Rise Again* by Madame Chiang Kai-shek will be eagerly read and enjoyed by some but will be considered difficult by others. To lead the group from the books easily read to those of more content and value is an important task.

2. Always add new books every year. An inventory should be made of all available books, not only in the church library but in the homes of members and in the public library. Frequent requests for a certain book not denominational in character will usually cause it to be purchased by librarians. Often individuals will buy new books and present them and sometimes churches will regularly put an amount into the church budget for this purpose. Women's Societies often purchase books for the women and girls.

3. A book meeting early in the year will help the interest. Characters in costume, however simple, will tell the story to its point of highest interest, then leave the listeners to find out the remainder by reading the book, and thus will make the group eager to get the books. These sketches must be

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**Bible
Book-of-the-Month
AMOS
For January**

short and snappy in order to cover a number of volumes and make them "best sellers." Book reviews are very valuable.

4. People should be interested in reading *Missions* because of its international character as well as its denominational news. It is acknowledged, even in other denom-

inations, as being the best missionary magazine in existence. The number who read it "from cover to cover" should increase each year.

5. Reading clubs of men, women or young people encourage use of books throughout the church. Groups may be formed to discuss the books. Inter-group debates on the material in the books will stimulate wider distribution.

6. Posters and various devices for calling attention to books and for keeping records all have their place, and great originality along this line is often shown.

ROYAL AMBASSADORS

The Royal Ambassadors Lose a Stalwart Friend

A TRIBUTE TO EDWARD C. KUNKLE BY FLOYD L. CARR

THE Royal Ambassadors lost a stalwart friend in the death of Dr. Edward C. Kunkle on October 15, 1941. It was characteristic that

the last day of his life was spent in behalf of youth. During the day he conferred at Mountclair, N. J. with a fellow-member of the Scholarship Committee of Bucknell University, regarding scholarships for promising students. That night at an Association meeting on Staten Island he devoted the supper hour to enlisting a boy for the 1942 Ocean Park Camp.

From early youth Dr. Kunkle had set his face steadfastly toward the ministry. He was graduated from Bucknell University in 1897, and was presented a watch as the outstanding member of his class. In 1901 he was graduated from the Divinity School of the University of Chicago with the degree of B.D. In 1922 Bucknell University honored him with the degree of Doctor of Divinity. After four pastorates at Kenosha, Wis., and at Scotdale, Wilkes-Barre, and West Chester, Penn., he became the Director of Promotion for the New York Metropolitan Baptist Board, January, 1922, a position that he



Edward C. Kunkle last summer at Ocean Park

filled with marked distinction for nearly 20 years, having raised over \$5,000,000 for the Unified Budget of Northern Baptists. He retired on November 1, 1940. In 1928, to gain first-hand knowledge of foreign missions, he toured the Belgian-Congo Mission in Africa.

At the funeral service in the First Baptist Church, Mount Vernon, N. Y., his pastor, Dr. Elmer C. Love, stressed Dr. Kunkle's radiant life and his unselfish interest in others. Dr. Charles A. Sears of the Metropolitan City Mission Society emphasized that Dr. Kunkle was never afraid to commit himself to an ideal, and he closed his tribute by reading the First Psalm. At the close of the service a group of Ocean Park campers of the Mount Vernon Church expressed their purpose to form the Edward C. Kunkle Chapter of Royal Ambassadors.

At the Metropolitan Baptist Minister's Meeting, on November 3rd, Rev. Eric A. Oesterle, who had already been enlisted by Dr. Kunkle to succeed him in Chapter and camp work, proposed that his memory be perpetuated at Ocean Park by a memorial hut to be erected on the new Junior Campus. He quoted the words of Dr. Kunkle, who, when addressing a staff meeting at Ocean Park, had said: "The best bank in all the world into which to put your money, is a boy."

When the 1941 summer camp ended last August, Dr. Kunkle invited one of the campers, an English refugee boy, to spend another week as his guest at his own cottage. This lad of 13, Paul Frierwirth, who twice had been among the three-honor boys to receive a presentation book, wrote to Mrs. Kunkle: "I was greatly shocked to hear of the sudden death of Dr. Kunkle. I liked him very much indeed and I can well imagine the greatness of your loss. He helped

me to come to Maine and to spend the nicest vacation I have ever had. Please accept my deepest sympathy."

During the last 14 years of Dr. Kunkle's life the Royal Ambassador Boys' Camp, Ocean Park, Maine, was his outstanding avocation. For the past eight years he served as Camp Dean, overseeing

the teaching program. Each year he would enlist more than 60 boys from metropolitan New York, raising scholarships to aid many of them to go to camp. In these years he has written "Amplius" on the horizon of more than 800 promising American lads, and has kindled in both campers and counsellors an undying loyalty to Jesus Christ.

WORLD WIDE GUILD

Dear Girls of the Guild:

My hand to you in greeting, Guild girls everywhere, and my wishes and prayers for all of you as we join our hands in this New Year. New Year's greetings are not light-hearted expressions in a world like ours. Even the bells which ring the New Year in have a heavy note rung from the misery and suffering and hate of the year just gone. It takes something more than the turn of the calendar to bring in a Happy New Year.

Can we make our greetings not words lightly spoken but a pledge to God, to the world, and to each other? When you take the hand of a friend and say the words "Happy New Year" will you add, in your heart, "*and my life will help to make it so.*"

To keep that pledge will mean first of all keeping in touch with the resources of God. As one of the great Christians of our day has put it, "Even in our weakness God's power can flow through us as certainly as the invigorating Gulf Stream flows through the channel of a straw set in the right direction."

It will mean too, giving yourself to constructive service for the world. To share the good news which brings with it abundant life in the most constructive cause in

the world. A Christian leader after a trip around the world came home to say, "For hundreds of millions of men, women and children, unless Christianity comes to them, their lives will be disease without healing, ignorance without enlightenment and gnawing dread without faith. We hold in our hands the responsibility for the greatest force for the healing of mankind the world has ever seen!" In the light of that, we cannot live to ourselves or for ourselves. We must find the tasks near and far that reach out to build friendliness and understanding and good will. Our gifts and our service must be our sacrificial best.

Christians, the representatives of Christ, are those of whom it is said, "they hold the world together." How much they mean in a year like this. What you say and do and are is of real importance. In larger measure than you know you can be a force bringing in a happier New Year.

As you make your pledge at the turn of the year, think deeply of the meaning wrapped up in those words attributed to St. Theresa.

Christ has no body on earth but yours,
No hands but yours,
No feet but yours,
Yours are the eyes through which
Christ's compassion must look out
onto the world

Yours are the feet with which He must go about doing good.

Yours are the hands with which He must bless us now,
So be it Lord Jesus.

As we keep our pledge we shall lay the foundations of a Happy New Year.

Very sincerely yours,

Elsie P. Kappew

152 Madison Avenue, New York, N. Y.

Our Adventure in Fellowship (Continued from December issue)

"When writing to Mather School about our box, we asked the superintendent for more particulars about the school. Also we explained to her how interested we girls were in the school. We asked her if there was a girl to whom we could write providing we furnish the stamps and stationery. We told her that we wanted the name of a girl who had come to them from the deep South with few advantages. She described her as attractive, very sweet but unassuming, steady and dependable. She comes from a very poor family and represents the type of girl that Mather is striving to develop. With this vivid description the matron closed our letter saying that our new friend would tell us all about herself in her letters.

"Our secretary wrote our first letter giving a full description of our chapter, the members, the type of work we did in White Cross, our programs, and our social affairs. She also told her of our city, our church and our schools. She said our reason for being so interested was to develop better fellowship with the people of her race. Also, that we felt that this would encourage the girls to help support all Negro schools in the future as well as giving them a broader view of the Negro people of our own city. We asked her to become a member



Members of the Bell Chapter, Springfield, Ill., who had this Adventure in Fellowship

of our chapter through correspondence. In return for this letter we very happily received Verna's first letter. (This is the girl's first name.) She described herself as being about five feet tall, dark hair and dark eyes, slim, and brown complexion. She told us her birth-date and her age. She told us that she was a whole board student, meaning, that she worked for all her board. She also told us the things in which she was most interested such as sports, church, clubs, and school. In every detailed way she described the interior and activities of Mather School. Most important fact in this first letter was that she was willing and eager to become a member of our chapter through correspondence.

"After receiving this interesting letter our officers appointed com-

mittees to plan attractive methods for making Verna one of our members. The committees have used letters, gifts, and pictures to carry out their plans.

"In December the chapter sent stationery and postage and with this package each member sent a gift. Among the articles included in the Christmas package were coat flower, hankies, hairbows, necklace, pin, clasp, pencil, powder box, and crepe paper decorations. It was all sent well in advance of Christmas hoping to reach Verna in time to help make her Christmas giving a pleasure. Our December meeting was a Fellowship Banquet at which time the work among the Negroes and Immigrants was stressed. We had our pictures taken and sent one to Verna. Along with this picture we sent the names of the girls.

"On February 12th a new post office was dedicated at New Salem, Ill., the home of Abraham Lincoln. We clipped the pictures and comments of the dedication from our local newspaper to send to Verna. Then we bought souvenirs at Lincoln's Tomb. We bought postcards there, too. Six of us drove to New Salem to mail the eight cards and letters. Verna will be one of the first few thousand to have received a letter from this new post office.

"In March we held a White Cross meeting at which we had 100 per cent attendance, so we had a snapshot taken to send her. In April we felt that Verna would be needing new summer dresses. A committee was appointed to buy dress material, buttons, and trimming for her to use in her home economics class. For her birthday the chapter sent her hose. After our Fellowship Banquet and our Mother and Daughter Party we sent her a full description of our decorations and a detailed report of the program as well as a program, menu card and table favor."

(To be continued.)



Ruth Maldonado

A Friend in the Philippines

Febe Maravilla's grandfather became one of the first converts to Protestant Christianity on the island of Negros, one of the Philippine Islands, during the early years of our Baptist work there.

Febe felt deeply the influence of her grandfather's reality of faith and, although she lost her own mother when she was only six, she continued to attend faithfully the small Sunday school. When she was ready for high school she was sent to Bacolod and placed in our Baptist dormitory, where she lived for two years. In 1927 she went to Manila and took a nurses' course in a fine Methodist hospital. The influences of the missionaries in this hospital were exceptionally strong and Febe's Christian life was strengthened in many ways.

For 11 years Febe Maravilla has been the assistant matron in our Bacolod Baptist dormitory, taking over full responsibility each time the missionary has gone home for furlough. Now her father is old and not able to work and there is a large family of stepbrothers and sisters. Yet Febe has set aside her tithe faithfully through the 11 years. She feels that it is not hers to use even for her family.

This year the dormitory work has been given to her completely, for no longer is a missionary to be used in that work. She has a younger girl, a graduate of our Training School, helping her. The load is very heavy, for with war clouds hanging low and people's hearts filled with fear and business almost at a stand-still, the problems are much greater than in any other year. Febe builds the menus, does the buying, nurses the sick girls, giving them all typhoid and cholera inoculations, mothers them in their troubles, supervises the study periods, has the disciplining, directs the religious training and has full charge of all the



Febe Maravilla

finances of the work. It is a task too heavy for shoulders which are not very broad, but she does it because she loves the girls and feels the responsibility for their salvation.

A Friend in Puerto Rico

Miss Ruth Maldonado is a product of Baptist missionary work in Puerto Rico. Protestant missionaries have been in the islands since 1899, and she has had the advantage of being reared in a Christian home. After receiving her education in the public school, Miss Maldonado decided to be a nurse. Writes Miss Maldonado:

"I think I was a Primary when I told my mother that I wanted to be a missionary, and this desire has

deepened in me as I feel the need of service to my people. I was very disappointed when the Baptist Training School in Puerto Rico was closed before I had the opportunity of being a student there. To my joy I had the privilege of being helped to come to the Training School in Chicago in 1936."

Besides doing most acceptable work as a student, and putting herself wholeheartedly into school activities, Miss Maldonado rendered valuable service to the denomination in deputation work. Graduating from the Baptist Missionary Training School in 1938, she returned to Puerto Rico, to serve as a missionary in Caguas, one of the important centers of Baptist work.

In a Migrant Camp

The government worker in the nursery at the migrant camp in Shafter was proud of the splendid work being done for the babies. Beds for naps, toys and toothbrushes, a bathtub, clean clothes and one free hot meal at noon. "When the children first come in off the road we bathe them and put them to bed. Sometimes they sleep 12 hours straight, awaken to be fed, and back to sleep again. It takes them several days to get rested so that they are normal."

Everything seemed perfect. The young worker followed us to the door. "I cannot let you go without telling you of a real need," she said, and we paused with just a trace of amazement. "You see," she went on hastily, "the government takes only children two years of age to five years of age. In all the rural districts where migrant camps are located, public schools do not take children until they are five years and nine months old. Little children from five to six are entirely left out when the child-care program is set up. They are ill-fed, cold and ragged. Can you not do

MISSIONS •

something?—surely our great and good Uncle Sam does not mean that these little folk just five years old should suffer!"

We went away with a solemn promise to ourselves that something should be done. Until the wheels of justice can be set in motion, local churches close by the migrant camp must see that these little five-year-olds are given the clothing they need and the one hot meal a day which they must have if they are to live and grow.—*Mrs. Joseph Anderson.*

We Visit New Friends

The Daughters of the King Guild, First Baptist Church, Rockford, Ill., had the pleasure of visiting two very fine Christian homes representing Japanese and Chinese life, respectively, in Wheaton. The Japanese home being that of a tea importer, almost everything in it represented the life of the people of Japan. We were taken from the basement to the upper floors and everything pertaining to the life and customs of the people of Japan was explained to us in the fullest of details. After our tour of the so-called Japan, we dressed in Japanese costume and had our pictures taken with our hostess and host. Before leaving this country of fine art and handicraft we were served delicate tea from fine Japanese hand-painted tea cups.

Then from Japan we crossed the sea (street) to China and again were greeted in a most welcome manner. We learned much indeed of the Chinese people and their great country. How much closer are we drawn to this great race when we are shown a picture so true and real of their life and how our hearts go out to them when we see this picture before us.

We were shown almost everything from a Chinese wedding to the wall hangings given in memory of an American missionary to

China, who died on the field of service for her Master. It shows how much the people love those who are trying to serve them. What a wonderful trip it all was.

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It was a stirring event in our lives. How much closer we have been drawn and how our hearts go out to them.—*Marie Hess, President.*

Children's World Crusade

A Message from the Tong

Hello Boys and Girls:

"Mrs. Tong and I are delighted to have this chance to make your acquaintance. We are glad that you are interested in the Chinese Christian Center in Fresno and the work that is being done here. We hope that before the year is up we will get to know each other well. Perhaps some of you may make a visit to California, or perhaps you may have the chance to pass through our city. If that ever happens, please stop in and let us have the pleasure of visiting with you.

"We have thought of another way that would help us to know you more personally. We are going to get a photo album for one special purpose, and that purpose is to include as many pictures as we can get from the different groups of Crusade boys and girls who have now become our friends. The album will bear the title, "Our Young American Friends." It will be a hobby for us and we are going to ask you to help by sending us a snapshot of yourself or of your group. When we receive it we will place it in the album and write your name and where you live underneath it. Then when we look through the album and see your picture we can imagine that we have met you.

"It is hard to tell how much you know about Chinese boys and girls of your own age who live in America. It may be that you live close

to a Chinese community. It may be that there is a Chinese family living in your city or town so you can come to know them personally. However, there may be some who have never met Chinese children and may wonder how they are different from other American children. We know that they are different in the color of hair, eyes, and skin. When we forget about these outward differences, however, we discover children who are very much like any American boy or girl, for they like to play the same games that you like to play, hear the same stories that you like to hear, and they go to the same public schools that you attend. Later on maybe we can introduce you to some of the boys and girls who come to the Center and tell you a little about each one, how old they are, what they like to do, and what their hobbies are. It would be fine if after we introduce you to some of the Chinese children you could pick out a girl or boy to be a kind of a special friend to whom you can write. Then you can see for yourselves if what has been said isn't true.

"We send our greetings to all of you and we hope to hear from you one of these days.

"Your friends,

*Mr. and Mrs. Edward Tong
620 Tulare Street
Fresno, California.*

Mr. and Mrs. Tong have given us some very interesting sugges-



Mrs. Tong teaching a group of children at the Center

tions for getting acquainted with them and the Chinese children at their Center. You will be eager to send pictures of your group for the Tong's album. It will be great fun to correspond with Chinese boys and girls at the Center.

There is one happy piece of news about the Tong's which they did not put in their letter. Last September a little baby girl came to their home. She was almost four months old at Christmas-time. All Crusaders and their leaders send congratulations and best wishes to the Tong's and their little daughter!

Handwork in Missionary Education

What is handwork? Is it an "extra" for which you have no time in your busy program? Is it a group of little heads bent over as their owners laboriously sew pricked cards? Is it making things for an exhibit? Is it a way of keeping children busy and entertained, and thus out of mischief?

To an alert and sensitive leader of children, handwork means much more than all these things. It is an integral part of the learning process. It requires work with the head as well as with the hands. It is an activity that helps children grow in Christian ways of acting and in Christian attitudes through the making and carrying out of purposes which are truly and naturally their own.

Handwork in the program of missionary education may have many aims and objectives. First, children may engage in the making of a migrant village for the purpose of increasing their knowledge and understanding of the life and needs of the migrant. If such a project is to be truly worthwhile, the boys and girls must have access to books, pictures, and other sources of information. When they have gathered their ideas, they must have freedom of thought and action in working them out. Paper, cardboard and boxes, clothespins, pipe-stem cleaners, cloth, scissors, paste, crayons are about all the materials needed to make a wonderful village. Secondly, children may work with their hands to organize, record, and illustrate their learnings to share with others. They might make class or individual record books, maps, posters, or a movie to

sum up their work. A group of boys and girls using the study book *Musa* made a movie of their imaginary trip to Egypt and the Holy Land, including pictures to illustrate Bible stories which took place at various cities and towns where they stopped to visit. For this project they used a roll of brown wrapping-paper, travel folders, pictures from old Sunday-school papers, and a cardboard box with two rollers attached in such a way that the paper could be moved from one roller to another.

In a Daily Vacation Bible School the children set up their own World's Fair. They worked in committees, each committee being responsible for fixing up their corner of the room to help all the children to an understanding and appreciation of the country and people about whom they were studying. The Assyrian "Pavilion" had a large wall frieze depicting the life of people in Iraq. National Geographic and travel folder pictures were used to make posters. Stand-patter dolls were dressed in old Assyrian costume. These things, together with an exhibit of books and handwork loaned by Assyrian parents, and a program of native songs, stories, and folk games, served to help all members of the school to appreciate better their Assyrian neighbors. Each nationality committee worked on a simi-



People of the Chinese Center after last year's Easter service

lar "pavilion" and program. Pupil purposing and pupil planning and working was at a maximum for each committee had to work with almost no teacher direction, there being just two teachers to divide their time amongst all the groups.

In the third place, boys and girls need to engage in handwork to make gifts for the friends about whom they learn. Children must have a service outlet for their emotions. It is poor teaching that excites children about needs and conditions if there is no opportunity for them to help. It is just at this point that our White Cross program offers a solution. As children make clean-up kits for migrants, beanbags for a Christian Center, or a scrapbook of pictures for a missionary to use in telling the stories of Jesus, their sympathies are enlarged and they learn the joy of giving.

Fourthly, in the program of missionary education, there is need in the children's room for beautiful things which will help to lift all these activities to a worship level. As boys and girls sit down before a screen which they have decorated with religious symbols of people around the world, it is not difficult for them to feel the Fatherhood of God and the brotherhood of all men. Children always cooperate wholeheartedly in the planning of centers of worship. They are able to make screens, wall hangings, altar cloths, offering plates, and other beautiful things which are full of meaning and significance to them, because they are so closely related to their study.

One group of Primary boys and girls made a lovely cloth for their worship table. On unbleached muslin they carefully pinned the paper silhouettes of children of different countries. When all were pinned securely the cloth was sprayed with Tintex. After the cloth was dry, and the papers removed, the

little white silhouettes stood out against the colored background. It was very effective. The same children made offering plates on which to collect their money, that was to go partly to a Chinese kindergarten and partly to a Japanese school. They first painted the paper plates. Then a Japanese paper doll was pasted in the center of one, and a Chinese doll in the other. After the plates were shellacked they were quite durable and lovely.

Many times handwork projects undertaken will fulfill several objectives. In one church the children who made the migrant camp and clean-up kits to be sent to a migrant center, shared these things with the Woman's Missionary Society of the church by arranging the exhibit of these things in the room in which the women were to meet. The women appreciated this contribution to their own migrant program, and immediately voted to pack a box full of things to be sent along with the clean-up kits. The same group of children made Chinese favors to be used at the church dinner on China Night. These handwork enterprises brought about closer cooperation among groups in the same church.

Realizing the importance of all these experiences in the missionary education of children, leaders are still faced with the problem of time to carry through such activities. Some are fortunate enough to find additional time through a week-day session, Junior Church program, or Daily Vacation Bible School. Still others are planning wisely in order to make the best use of the time they already have. One way to do this is to be sure that each session grows out of the one before, so that the children can come all eager and ready to start work where they left off the previous week. Another way is to encourage children to work at home on something that has been planned in the meeting.

A group of girls studying about China became interested in making Chinese dolls. The girls studied the sample, and cut paper patterns for the clothes. Each girl took home a clothespin, pipe-stem cleaners, some material, and the patterns. The next week every girl brought a completed doll—some brought two or three! When the clean-up kits were made, the oilcloth was cut in the group, and then the bags were taken home to be sewed and filled. When they were brought back they were dedicated.

Planning and carrying out such handwork activities as have been described does take a great deal of thought and effort and time. However, the results are richly satisfying to both children and leader if together they are able to choose, to plan, to work. Boys and girls will show the way to teachers making their first adventures along this path of learning, for to the children it is the natural and easy way.—*Mrs. Edward A. Young, C.W.C. Secretary for Eastern New York.*

Brain Teasers

Chinese people love puzzles. Here are some of their favorites for you to guess. The answers will appear in the Crusade Department of Missions next month.

It takes away the courage of a demon; its sound is like that of thunder; it frightens men so that they drop their chopsticks; when one turns one's head around to look at it, it is turned to smoke. What is it?

What is the fire that has no smoke? And the water that has no fish?

What has a gaping mouth and marches on like an invading army, devouring at every step?

What are the eyes of heaven? The bones of water? The looking-glass of the sky?

A little house all fallen in, yet it holds five guests.

MISSIONS CROSS WORD PUZZLE PAGE

No. 50—The Visit of the Magi

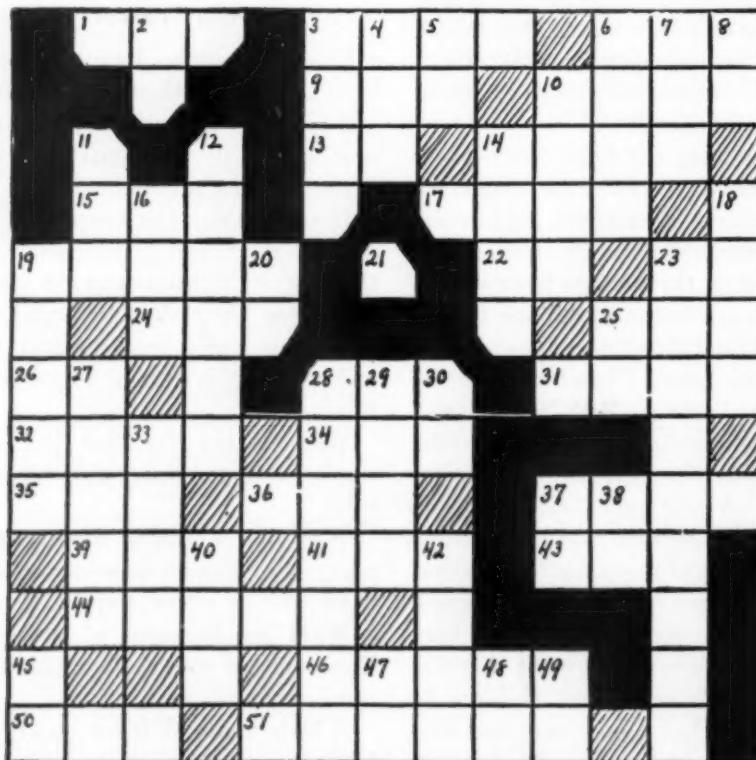
ACROSS

- “with exceeding great . . .” Matt. 2:10.
- “they saw the . . .” Matt. 2:10.
- Age.
- City in the northeast of Canaan. Num. 34:11.
- Mohammedan chief.
- “lying . . . a manger.” Luke 2:12.
- “The Magi were the . . .”
- Same as 14.
- Herod . . . the wise men to 23 down.
- They brought . . .
- “out of thee shall come . . . Governor.” Matt. 2:6.
- No good.
- “demanded of them where Christ should . . . born.” Matt. 2:4.
- Golf mound.
- Evergreen tree.

- “called the altar . . .” Josh. 22:34.
- “they departed into their own country another . . .” Matt. 2:12.
- “they forsook their . . ., and followed him.” Mark 1:18.
- Simeon took Jesus is his . . ., and blessed God.
- Jesus was named when he was eight days . . .
- Beverage.
- A gift of the Magi.
- “Ye . . . my friends, if ye do whatsoever I command you.” John 15:14.
- They came to . . . Jesus.
- Native mineral.
- Another gift of the Magi.
- Destitute of thorns.
- “there is . . . God.” Mark 12:32.
- “they had . . . their treasures.” Matt. 2:11.

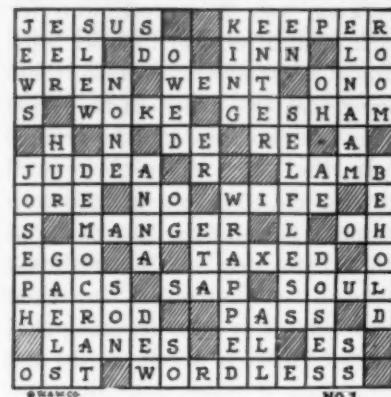
DOWN

- “Bethlehem . . . Judaea.”



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NO. 2



NO. 1

Last Month's Puzzle

- “And they . . . unto him.” Matt. 2:5.
- “purge away thy dross, and take away all they . . .” Isa. 1:25.
- “hath raised up . . . horn of salvation for us.” Luke 1:69.
- “we have seen his star in the . . .” Matt. 2:2.
- Poem.
- Symbol for nickel.
- Herod was . . . of Judaea.
- Servant of Solomon. Ezra 2:57.
- Comes in.
- “the star, which they saw in the east, . . . before them.” Matt. 2:9.
- Small lizard.
- Race from which Jesus was descended.
- “be called . . . in the kingdom of heaven.” Matt. 5:19.
- Southeast.
- Place of Christ's birth.
- “When . . . have found him, bring me word again.” Matt. 2:8.
- “being warned of God in a . . . that they should not return to Herod.” Matt. 2:12.
- They fell down to . . . him.
- On the lee side.
- Yard.
- Mother of Jesus.
- “. . . and search diligently.” Matt. 2:8.
- “Do men gather grapes of

thorns . . . figs of thistles." 45. ". . . I am with you alway." Matt. 28:20.
 Matt. 7:16.

40. "come down . . . my child die." John 4:49.

42. Paradise. 47. Northeast.

48. Second note in scale.

49. Maryland.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Christian Citizenship

A message from the new chairman of the Christian Citizenship Department of the National Committee on Woman's Work

JANUARY is the month suggested in "Love" for a special program on Christian Citizenship. Since I am the new National Chairman of this department, the National Committee on Woman's Work is giving me this opportunity to say a few words to you.

Christian Citizenship. How fraught with meaning these two words are! How the world needs Christians today, particularly Christians who take their civic responsibilities seriously. What a precious heritage we have as *citizens*. Think on it for a moment. We can *vote*; that is we can help to decide what our fate shall be. That's what democracy means. And because we have the power to decide, we are thereby responsible for our fate. You and I and every other *citizen* of this country.

What are you doing about it? Are you one of those persons who says, "Who am I? What difference does my opinion make?" Supposing every Christian in your community decided that his opinion did count. Banded together wouldn't they create a public opinion with which politicians would have to reckon? Supposing the Christians of your state banded together to clean up some of the situations which you think are a disgrace. Wouldn't something happen? Supposing the Christians of

By LORRAINE B. SPOERRI

this nation decided to make their desires known in Washington. Might not the history of the world take a different turn? And it would have started with Christian citizens like you and me.

I would like to suggest a text for use in connection with Christian Citizenship. "Not by might, nor by power, but by my spirit, saith the Lord." Put the spirit of the Lord to work in your community. Let it work through you.

Can I hear you asking, "Where shall I begin?" I can't tell you that. That is one of the difficulties in this department. Because the conditions in each state are different, I cannot broadcast explicit directions for your procedure. But I can make some suggestions.

First, try to become a better citizen. The first rule of being a good citizen is to be well informed. Supposing you are to vote on election day on a new form of government for your community. Find out just what the proposed new form is. Find out if it has been tried elsewhere and with what results. Ascertain what influential people think. Do they have any reasons for their views other than the good of the community? In other words, try "what, who and why" in every situation.

Every community has dozens of problems—public health, schools, relief, crime, child welfare, motion pictures, to name only a few. Now we can't all know about all of them, but we might learn a good deal about one. Supposing you choose child welfare. You will want to find out what is being done by the community for the health of the children. How are juvenile offenders dealt with? Is there child labor? What about the schools and the library?

That sounds like a large order, but isn't it a vital one? Ought not you as a Christian to be interested in these things? Order the packet mentioned at the end of this article and you will find some helpful material. Begin today to clip and file from the publications which come into your home. My "filing case" is a pasteboard carton from the grocery store and my folders are the large envelopes that come through the mail. If you can't clip an article, make a notation as to source and date and file that. You will be surprised to find out how much you acquire in a short time. And shortly thereafter you can begin to speak with authority. You have become well informed in at least one line. "The spirit of the Lord" has begun to work through you for the betterment of the children of your community.

Second, I would suggest that you help to sponsor a School for Christian Citizens. It might be held in your local church, in the association or at your women's house party this year. You could probably get help in planning it from civics teachers in the schools, members of the League of Women Voters and other civic betterment groups.

Here is a suggested outline for the sessions:

1. History of Democracy.
2. Our American Democracy—history, form, price paid for it.

3. The responsibility of the individual citizen.
4. The rôle of the Christian in a democracy.
5. How to form an intelligent opinion on current issues.
6. The Bill of Rights and our civil liberties.
7. Ways of participating in government—voting and elections, party activity, holding office, the use of petitions.

It would be advantageous in connection with such a school to conduct some sort of project. Supposing your town needs a new water system. It has been agitated for some years, but nothing definite is being done about it. One or more students at your school might be set the task of finding out from governmental sources or private engineers what other communities of similar size have done. Others might compile figures on the cost, and how your town might finance such a project. Others might go into the financial status of the town, future obligations, probable income in the years ahead, etc. When all your information was assembled and coordinated, you would have a group of informed people equipped to further the project, if the facts made it seem desirable. "Know Your Town," a publication of the League of Women Voters has sets of questions for use in local surveys on health, recreation, education, etc.

Another project might be to conduct an election within the group. A study of the election laws would be required. Divide the group into two parties. Proceed to select and nominate candidates and end with regular election procedure.

There is a new Citizenship Packet (25¢) which may be obtained from the Baptist Literature Bureau, 152 Madison Ave., New York. It offers valuable material and an excellent bibliography.

I suppose the reason Jesus didn't have anything to say about civic

duties or our responsibility as citizens was because he lived under a form of government where He had no rights or duties. I wonder what

He would say to us who live in a democracy.

I think He would begin with, "Be ye responsible."

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

A Model Letter

As reported last month, *First Prize* for letters was awarded to the Woman's Society of the First Baptist Church, of Hollywood, Cal.,



for a letter written by its Missionary Vice-President, Mrs. S. E. Brice, which "related to a carefully thought-out plan of procedure that will serve as a model framework upon which even a novice could successfully build a yearbook, and which also challenges the experienced to think through the

An Eternal Partnership

THERE has been but one basic objective of The American Baptist Home Mission Society. Briefly stated, it is:

To mediate Jesus Christ to men and women, and boys and girls, and to bring them into vital touch with God through Christ.

This great objective of the Society may be furthered and sustained by you after all your own participation in life has passed away. You are offered AN ETERNAL PARTNERSHIP that is made possible by the Society's Gift Agreement Plan.

Under this Plan your gift will not only be a source of income for you during life, but will help to carry on Christian missions in the United States and in Latin America after your need of an income on earth has ceased.

FOR INFORMATION CONCERNING RATES OF INCOME WRITE TO

G. PITTE BEERS, Executive Secretary

The American Baptist Home Mission Society

212 Fifth Avenue, New York, N. Y.

recorded plans and suggestions with a view to trying them out." The letter, somewhat abridged, is

below. When reading it, keep in mind the fact that for the year covered by the programs, *Witness-*

The yearbook is divided into three parts—first, *general information* concerning the society; second, *program*; third, *circles*—notes and roster. *Highlights* (dates of importance) is placed at the end for easy finding.

Please note as to the book itself—*convenient size* (4 by 6 inches); *cover*—Chinese colors, featuring the greatest "Light," with the key verse; *inner pages*, jade green (Chinese); *Departments of Work*—paragraphs setting forth the purpose of each; *theme*—"Light" as suggested by the denomination with "Shadows" as its companion; *quotations*—nearly all are either Chinese proverbs or "light" quotations from the Bible, and all were selected for relative value.

We opened the fall work with a Gift Box tea. For several years we have found this very satisfactory in that it is a social gathering of the women and they bring their gift box offerings for the first five months of the year. The offering at this tea has always been at least half (sometimes more) of our quota for the year.

Each monthly program opens with a devotional period, "Hallowed Lights," which is followed without interruption by a "Melody of Music"—the first of this being an instrumental selection.

Worship brings out a definite quality of God's light (e.g., "The Light of the World—LOVE" for December), the speaker using the suggested Bible references or choosing her own.

Then comes the principal speaker of the day. (There was a wide range of topics, for the most part those in the denominational program.)

A new feature of our programs has been the presentation of Bible women through story and pageantry.

The "Shadows" of our theme have been presented by Christian Citizenship speakers.

All music, stories and poems are related to the subject for the day.

A special duty of the Associate Missionary Vice-President this year has been to prepare a preliminary or supplementary program for each circle meeting (each month) which leads up to the society's program. Its use is optional with the circles, but they all seem glad to have it, as it gives a good idea of the society's subject. The Literature and Reading Chairmen have been especially helpful in keeping before the women the literature and books of particular interest for the month's programs (circle and society).

Source material was obtained from general denominational sources—the national Woman's Societies, state office and local sources.

The programs (circle and society) on the Migrants were a stimulus to both giving and sewing for our "shifting populations" of which California has a great share.

The annual reports this year will be given by the "postman" bringing in the mail (reports), at which time the presiding officer will ask the president, vice-presidents and secretary to come to the platform to help open the mail. Each vice-president will read her department report.

The yearbook and the correlated programs have been of great value to the women, with the outcome that more women have participated in the programs, circle attendance and interest in the programs have increased, as has also missionary giving. The worship periods have been outstanding, with the interest continuing from month to month.

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Gottschalk's
METAL SPONGE

ing to the Light was the denominational theme, and China the foreign mission study theme.

The cover of the yearbook is bright yellow, with bands of blue framing the name of the society and church, which, with the key verse, is printed in the same color. The "greatest Light" is symbolized by a cross (printed in red) in the upper left-hand corner, with radiating lines to the edges of the cover.

The Executive Board has a reminder—"Promptness is the soul of business. Deliberate with caution, but act with decision and promptness." (Colten.) Other quotations are:

"Speak out in acts: the time for words has passed and deeds alone suffice." (Whittier.)

"The light of nature, the light of science and the light of reason are but as shadows compared with the divine light which shines from the word of God." (J. K. Lord.)

(Continued on next page)

"A bird walking nevertheless has wings." (An African proverb.)

"Even if we study to an old age we shall not finish learning."

"A wise man who has seen everything is not equal to one who has done one thing with his hands."

"'Tis better to light a candle than to curse the darkness."

(Chinese proverbs.)

Other groups wishing to present a series of sketches of women of the Bible may be interested in a little

book, *Their Names Remain*, by Mary Hallet (75¢), which tells the stories of seventeen women of Old Testament days. (Order from the nearest branch of the American Baptist Publication Society.)



cans, Negro Americans, Refugees in America, and millions on this continent who do not know the Savior. Through your bequest to the Society you will still be at work in the world, so that those whom you benefit and those who love you, can truly say: "She is not dead; she is just away."

To continue the great work of making America Christian, use the following form of bequest:

"I give and bequeath to the Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York, N. Y., the sum of dollars, to be expended for the appropriate objects of said corporation."

FOR FURTHER INFORMATION

Write to MRS. J. WILLARD MCCROSSEN, Treasurer
152 MADISON AVENUE NEW YORK, N. Y.

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The Conduct of Meetings

At the Eastern New York Baptist Women's House Party, Mrs. H. D. McKiege, of Brooklyn, ably demonstrated that the proper conduct of meetings requires a knowledge of parliamentary procedure. She recommended the use of a recent book, *Parliamentary Procedure at A Glance*, by O. Garfield Jones (\$1). A unique page arrangement enables a presiding officer to tell "at a glance" what rule applies to the question of the moment. As one reader remarked, "The book lives up to its name."

Three King's Day in Puerto Rico

On the evening of January 5th, Puerto Rican children place boxes, lined with grass, under their beds. Early in the morning they waken to see what the Kings have left them. In this respect we are more Biblical than you in the States. We Puerto Rican Christians do not deceive our children. They know the gifts come from their parents, but we follow this beautiful custom in memory of those Magi who brought gifts to the Christ Child.—Maria Escobar.

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We Buy Old Books and Magazines

WOMEN OVERSEAS

(Continued from page 47)

Fortunately even without these helps Christians can learn to read and remain literate by reading only their Bibles and hymn books. Some Garo Christians near Gauhati taught themselves to read with only these two books as aids. Non-Christian villagers who have had only a primary education frequently lapse back into illiteracy. *But Christians seldom become illiterate again because they have Bibles and hymn books which they use regularly in church services, prayer meetings, and in family worship.* A desire to read the Bible is the strongest possible motive for learning to read.

In comparing the estimated literacy rates among our various Christian groups in Assam an inter-

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by wonderful improved
method. Simple, A. B.
C. a child can learn it.
Your lessons consist of
real selections instead of
tiresome exercises. When
you finish one of these de-
lightfully easy lessons
you've added a new
"piece" to your list. You
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esting fact came to light. Whereas the Kacharis of Mongoldai district were estimated as 10% literate, the Kamrup Garo people of the Garo hills had the high rate of 80% among both men and women. What is the reason for that high percentage? Is it the result of an adult literacy campaign? No, it is the result of the policy of the missionary, Dr. A. J. Tuttle, who recently retired. He established and maintained Christian village schools in Garo villages. Today those villages are Christian and the Christians are literate. This is the real solution of the adult literacy problem. Christian village schools will insure that the next generation of village Christians will be able to read their Bibles and so have access as we do to the Word, which, entering in, gives light.

White Cross Workers

Some of you knew it was necessary because of the embargo to deflect school supplies for India and Burma to other stations and to send some of the hospital supplies for West China to hospitals in Burma. We want you to know that these additional White Cross supplies in these areas are greatly appreciated. Doctors, nurses and teachers, both missionary and national, express their thanks.

BOOKS REVIEWS

(Continued from page 39)

I, John by REX MILLER is the "autobiography" of the Beloved Apostle. The author has taken from the New Testament records the incidents in the life of John and set them against the historical background as he has found it presented by ancient writers like Josephus and Eusebius. He has succeeded admirably in making the figure of John stand out as a living personality who was devoted to Jesus and the Christian churches of his time. The apostle writes out of his old age in the city of Ephesus and looks back across the years, recalling the events of his association with Jesus, and setting them in the historical framework of the Roman world of the first Christian century. In this way they are lighted up and given a significance which is helpful to a better understanding of the New Testament. (George P. Putnam, Inc. publisher. 255 pages. \$2.50.)

* * *

Books Received

The Church and the New Order, by WILLIAM PATON, Macmillan, 188 pages, \$1.50.

Faith and Nurture, by H. SHELTON SMITH, Scribner's, 208 pages, \$2.00.

John C. Paton, by J. THEODORE MUELLER, Zondervan, 129 pages, \$1.00.

The Family Lives Its Religion, by REGINA W. WIEMAN, Harper & Bros., 236 pages, \$2.00.

Japan in the World Crisis, by C. J. STRANKS, Macmillan, 70 pages, \$4.00.

The Quotable Bible, edited by LOUIS M. NOTKIN, Samuel Curl, Inc., 715 pages, \$3.00.

Judith: Martyred Missionary of Russia, by N. I. SALOFF-ASTAKHOFF, Zondervan Publishing Co., 204 pages, \$1.

On Guard: Daily Meditations for the Year, by JOSEPH R. SIZOO, Macmillan, \$1.00.

A Little Book of Prayers (for children), by EMILIE FENDALL JOHNSON, Viking Press, 48 pages, \$1.00.

One Prophet—and Another, by ETHEL CUTLER, The Woman's Press, 126 pages, \$1.50.

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Caught by the Camera

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THE LAST WORD

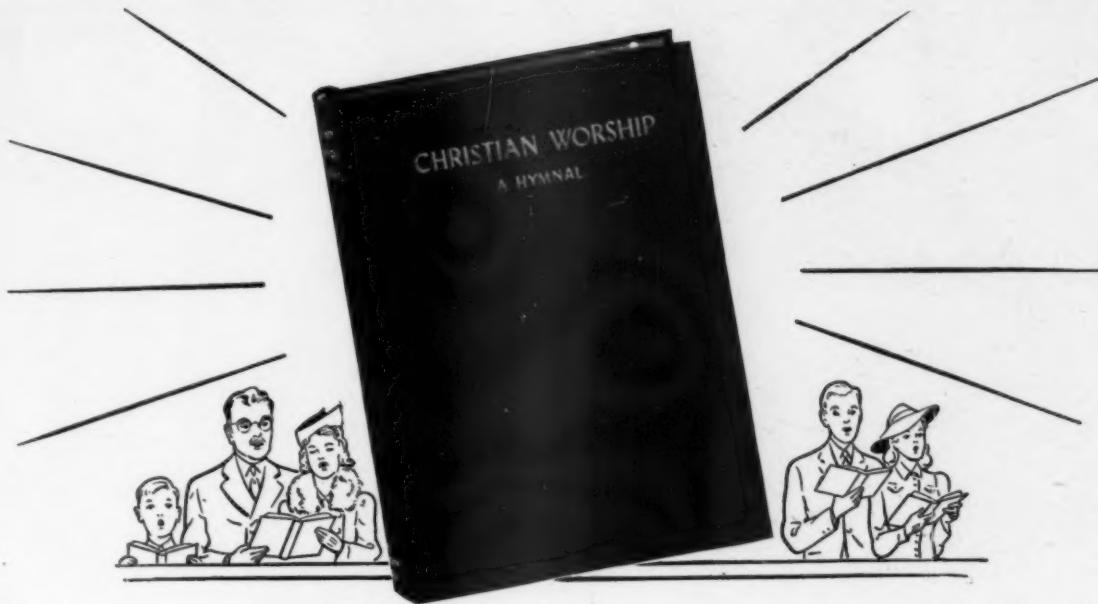
The Editor's mail recently brought forth the following letter:

The urge to write you this very day was caused by so many remarks in the last two issues from people we know, and the pictures of places we have been, that it was too strong to resist. And then it seemed to me you might be interested in another item.

Each copy of *Missions* goes to the home of my faithful maid, whose parents both read it. Within is a wrapper all addressed, and the issue is then wrapped and mailed to Australia where it has been going for years. The recipient not infrequently mentions in letters to me the gratitude felt for the stand taken by the magazine, and the vast amount of information it contains. After being "read and inwardly digested" by his family, it is passed on to several others, and eventually reaches a home in Melbourne where it is really worn out! Thus for years we have been sending our magazines here, there and yon, to people in distant and lonely places—who enjoy reading them.—*Mrs. Lillian H. Tillinghast, New York, N. Y.*

What do you do with your issues of *Missions* after you have read them? A word to the thoughtful, like that to the wise, ought to be sufficient.

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